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LITERATURE AND ANTIQUITIES

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ETRURIA—CELTICA.

ETRUSCAN

LITERATURE AND ANTIQUITIES

INVESTIGATED;

OR,

THE LANGUAGE OF THAT ANCIENT AND ILLUSTRIOUS PEOPLE COMPARED AND IDENTIFIED WITH THE IBERNO-CELTIC,

AND BOTH SHOWN TO BE PHŒNICIAN.

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By SIR WILLIAM BETHAM,

ULSTER KING OF ARMS,

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"Obscurata diu populo bonus eruet, atque
Proferet in lucem speciosa vocabula rerum."—Hor.

VOL. I.

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PREFACE.

THESE Volumes continue the inquiry commenced in my former publication, the "*Gael and Cymbri;*" I now repeat what I said in the preliminary observations to that volume :—

"Having been impressed with the idea, that the demonstration of the true origin and history of the Irish people, would afford powerful aid towards elucidating those of other European nations, I have pursued this investigation for many years, and the results have justified the accuracy of the opinion I had formed beyond my most sanguine expectations."

In that volume I endeavoured to demonstrate the identity of race of the Irish, Britons, and Celtic Gauls, of Cæsar's day, and suggested that they were all of Phœnician origin; I now place before the world the results of further investigation, acknowledging that, upon some

points, I have since found reason to change my opinion, and, as my object has always been not to affect infallibility, but to demonstrate truth, I have done so without hesitation. There was not, however, much to recall, subsequent inquiry has, for the most part, established general postulates.

A trifling spark may kindle a great fire, accident often supplies the clue refused to laborious research—

"Latius se tamen aperiente materiâ, plus quam imponebatur oneris sponte suscepi."—QUINCTILIAN.

In reading in Suetonius, the life of Augustus, I found that *Aesar, in the Etruscan tongue*, signified *God*. The import in Irish being the same, it struck me forcibly that this might not be accidental, but that the Etruscan language might be essentially Celtic, and, therefore, capable of interpretation by the Irish. On examination, the conjecture proved well founded; the results of the investigations, consequent on the discovery of this clue, will be found in the following pages.

Periods may be noted in the ages of man, during which he has progressed from barbarism, only to perish at the last. Thus were the great eastern empires of antiquity successively destroyed by their barbarous neighbours, who,

in turn, suffered the same fate after acquiring refinement. Greece and Rome exterminated Phœnician civilization, only to be themselves in due time annihilated by other barbarians. Afterwards when the gloomy period, called *the dark ages*, had passed away, those northern savage destroyers of Roman greatness acquired a degree of knowledge and refinement surpassing all others, and extending their power to the farthest surface of the globe.

The first of these cycles, from the cradle of the human race to the fall of Phœnician civilization, is almost altogether unknown. Etruscan inscriptions and antiquities, in some degree, supply a clue to their acquirement.

It would now appear, from the Sanconiathon and elsewhere, that the wonderful civilization of the world radiated from, and with, the Phœnician people, both to the east and west; they carried with them the religion of Buddhism and Druidism, in the metempsychosis, the chief dogma of both. In the surprising history of the Phœnician people, may be found a solution of the Arabian fiction of the Phœnix. On the fall of the empire of the Sabeans, (Phœnicians of Arabia) the Syrian Phœnix of Tyre arose in still greater glory; another in Etruria; another at Carthage. Other Phœnices may have arisen in India; for certainly the wisdom of the Cabiri, the mysteries of commerce and conse-

quent science, preceded the enormous superstitions of the Brahmins.

I had intended in this preface to have noticed certain critical observations on my former labours, but, as I trust, the contents of the following pages will be found to justify, in a great measure, what I have before written, I leave them to their operation. Many of those criticisms were evidently crude and undigested remarks, upon subjects ill-understood by the writers, to whose consideration I would respectfully recommend a trite Irish Proverb—

Tuig an túr agus labair an rím.

"*Understand first, and then speak.*"

CONTENTS.

CHAPTER I.

Or the first inhabitants of the British Islands—Caledonians—Picts—Welsh—Ireland—History of—Mr. Moore—Two ancient races inhabited Ireland—Firbolgs, or Belgæ, and Gael or Milesians - 1

CHAPTER II.

General View of Etruscan Antiquities—Campanari's exhibition—language defied investigation—Passeri—Gori—Lanzi—Lepsius—Grotefend—Quarterly Review—Micali's ancient people of Italy—Just criticism—Wretched attempts at translating the Etruscan by Greek and Latin—Caius Sempronius—Aesar—Umbri, Celts—Greeks ignorant of their own origin—Sepulchral chambers cut in the live rock—Etruscans a Phœnician colony - - - - - - 18

CHAPTER III.

Language—All early language consisted exclusively of simple sounds—Etruscan entirely monosyllabic—Iberno-Celtic substantially so.—Rev. Dr. O'Brien's Irish Dictionary—Fontanini's History of Horta—Etruscan alphabet—Power of many letters thereof mistaken—Dionysius Halicarnassus—Professor of Irish—Irish glossaries—Royal Irish Academy—Etruscan alphabet—consisted of but 14 letters, and 8 double letters—written from right to left—true power of the letters—the five first Eugubian Tables written in the ancient charac-

ter—the 6th and 7th, in the character now called Roman—the language same as the five others—additional letters in the new alphabet—Irish alphabet consists of 17 letters—compared with the Etruscan—division of words in the Eugubian Tables—Peculiarities of the Ancient Irish in accordance with Etruscan. AMERGIN—Irish Poems ascribed to him—Lughaidh Mac Ith—Poem abscribed to him—all monosyllabic—Translations—Attempts of translation by those who only know modern Irish—Cuan O'Lochain - - - 43

CHAPTER IV.

History of the Eugubian Tables—Mrs. Hamilton Grey—Sir William Gell—Archæological Professors at Rome—their opinion of the Umbrian and Oscan—Ikuvium, Iiovina—Gubbio—Gori—Sanctes Marmochini—Taurellus—Buonnarotti—Conciolus—Hanno—his periplus—Dempster—Mr. Coke—Bonaventura and Mancinforte, Bishops of Gubbio — Lanzi, Luigi—Nerfe — Carne — Carnesaor Point—Tuscar Rock—Sacrum Promontorium—Wexford harbour - - 88

EUGUBIAN TABLES.

TABLE I.

Called in Dempster the Fifth, in the Etruscan character, as it stands in the original, consisting of 73 lines - - - - 99

TABLE II.

Called in Dempster the Fourth, in the Etruscan character, as in the original, consisting of 80 lines - - - - - 103

TABLE III.

In the Etruscan character, as in the original, consisting of 35 lines, with eleven lines in the more recent character, by way of note 107

TABLE IV.

Called in Dempster the Second, in the Etruscan character, as in the original, consisting of 35 lines - - - - - 110

TABLE V.

Called in Dempster the First, in the Etruscan character, as in the original, consisting of 33 lines - - - - 112

TABLE VI.

As in the original, in the more recent Etruscan or Roman character, consisting of 124 lines - - - - - 114

TABLE VII.

As in the original, in the more recent Etruscan or Roman character, consisting of 58 lines - - - - - - 126

First Table in three columns—1, Etruscan in Roman character—2, Irish—3, Literal English, figures referring to the numbered lines of the original Tables - - - - - - 132
Second Table in columns - - - - - 152
Third Table in columns - - - - - 174
Note to ditto, in the recent Etruscan - - - - 182
Fourth Table in columns - - - - - 186
Fifth Table in columns - - - - - 194
Sixth Table in columns - - - - - 202
Seventh Table in columns - - - - - 268
Introduction to Idiomatic Translations—Ancient Pharos—Tower of Hercules—Cape Ortegal — Corunna—Laborde — Wilde — Breogans' Tower - - - - - - - - 297
Idiomatic English Translation - - - - 305
Observations thereon—Pune, Carne—Belathri—Icubini—Bay of Biscay—Tides—Ambre—Fire Beacon—The Star—Atlas—Ortegal - 362

CHAPTER VI.

Perugian Inscription, 1822—Vermiglioli's account of it—Campanari's—Micali's observation thereon—In the Etruscan character - 380
Translation in three columns—Etruscan – Irish– Literal English 381
Idiomatic English Translation - - - - - 386
Inscription in Montfaucon, vol. i. 106, translation in columns—Etruscan, Irish and literal English—free translation—*Apollini*—Clatræ—Mouth of the Ocean—Tyrrhenian Sea—Frith—Calpe - 387

DIRECTIONS FOR PLACING THE PLATES.

1. Fac-simile of Eugubian Table to face title.
2. Part of the County of Wexford and Cape Ortegal, page 98.
3. Perugian Stone, page 380.

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LITERATURE AND ANTIQUITIES

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CHAPTER I.

THE BRITISH ISLANDS.

The writers of history who have hitherto attempted to furnish a record of the ancient inhabitants of Ireland, or to give an account of the first peopling of the British Islands, appear for the most part to have been so involved in the intricacies of the question, as to be only anxious how they might best escape the discouragement and labour of such a hopeless investigation; and have consequently, in most instances, dismissed the subject with a few sapient and profound conjectures; or where, in any case, individuals have entered more minutely and philosophically into the investigation, they have, unfortunately, from ignorance of the Irish language, and from mistaking the real bearing of the question, as connected with the history of other nations, left the matter just as they found it, if not somewhat more

obscured and unsettled by their crude and ill-founded observations.

That Cæsar found Britain thickly inhabited by a brave and gallant people,* having large cities and well-disciplined soldiers, fighting in chariots of war, which, he tells us, were guided with great skill and dexterity, is a fact that cannot be questioned; while Tacitus informs us the cities were populous, Diodorus repeats what Cæsar had before asserted. The valuable information which Cæsar supplies has, however, been but of little historical advantage; his admirable work being read rather for its Latinity than its history, its geographic and historical importance has been much overlooked and undervalued.

Few attempts have been made to trace the origin of the inhabitants of the British Isles by the language they used, although, as will be proved in the context, this is not only the best, but may be said to be the only means now left us of discovering their true origin and antiquity. What has been well said by a French writer, speaking generally, may with still greater force be applied to the history and antiquity of the British Islands—"La langue d'une nation est toujours le plus reconnoissable de ses monimens; par elle on apprend ses antiquites, on decouvre son origine."

Language alone supplies unquestionable and irrefragable testimony of a people's origin. It is a chain of evidence which, though it may be disfigured and obscured, cannot be altogether broken or its character obliterated; some evidence will continue, even if the broad and distinguishable features of the tongue have ceased by the attrition of

* Hominum est infinita multitudo.—Cæs. v. 12. Brigantes, civitas, numerosissima.—Fav. Arg. c. 17.

subjection to a foreign enemy. Even if a people be exterminated, and their language lost and forgotten, some traces of the latter will be found in the topographical names of the country they once inhabited.

The written histories by the Britons themselves, which may have existed, did not survive the Roman conquest; it was the policy of those conquerors to obliterate, as much as possible, the origin of the people they subjected to their yoke. That they did write is certain, for Cæsar tells us the Britons were more learned than the Gauls, and that the latter used a character, for writing those affairs which had not reference to their religion, *similar to the Greek character*—a strong proof that the Gauls and the Britons, of Cæsar's day, were a *literate and well-informed people*, and not a set of ignorant and unimproved barbarians, as has been asserted.

And here a question naturally suggests itself, From whom did the Greeks obtain their alphabet? Cæsar says it was the same as the Gauls. Certainly from the Phœnicians, the navigating people from whom the Gauls and Britons received theirs; and by a necessary sequence, does it not follow that both must have had their origin in that one great source? But of this more hereafter.

That the Irish language affords the means of dispersing the mist and obscurity which hangs over the history of many of the ancient inhabitants of Europe, there is not to my mind the shadow of a doubt. Already has it been ascertained that the Gaelic, or Hiberno-Celtic, was the language spoken by the Britons and Celtic Gauls of the days of Cæsar and Tacitus, and, it may be added, all the Celtic nations. Many of the people who occupied Italy before the Roman period, as the *Umbri*, have long been considered

of Celtic origin, but they have been erroneously thought a different people from the rest of the Etruscans. It is now nearly demonstrable that the ancient people of Italy were Phœnician colonies, and that the names attached to the various branches of these Etruscans, Tuscans, Pelasgoi, Pelargoi, Tyrrheni, Raseni, Umbri, &c. &c. were but terms denoting either their localities or other peculiarities.

Ireland, situated in the western extremity of Europe, and separated by a tempestuous sea, escaping, by that circumstance, Roman conquest and colonization, was the only spot in Europe where the ancient Celtic language continued to be spoken in purity, unmixed with Latin or any other tongue, except so far as Christianity, in the second or third century, may have introduced a few Latin words, which, by the way, themselves were in a measure derived from the Etruscan Celtic. These words, however, had not the same extensive effect which would follow the conquest of a country, when the conquered are compelled to adopt the language of the victors, or, as was often the case in ancient times, were annihilated. The Romans, indeed, in general amalgamated the conquered with their own legions, and the people became Roman citizens or slaves. Once a country became a Roman province, there was no alternative.

The British Romans are said to have piqued themselves on the elegance and polish of their spoken Latin. A few *British* words are given us in *Gildas* and *Nennius* which are pure Gaelic, but Latin was the colloquial language of all Britain at the fall of the Roman empire, except among the Picts, a people inhabiting the east of Scotland, the descendants of the ancient Caledonians, who at one time occupied all North Britain. They spoke the language

now called *Welsh*, and were the people who became the conquerors of the western side of Britain, now called Cumberland, Wales, and Cornwall, at the same time that the Saxons conquered the eastern portion, now called England, and the southern parts of North Britain. The kingdom of the Picts in Scotland was conquered and the people exterminated, by the Irish Scots, about the fifth century of our era. Many names of places in the east of Scotland are *significant in Welsh*, while those of Wales *are Irish!* It ought not, therefore, to be matter of surprise that the Irish language should be found a means of interpreting the ancient geographical names of countries where it was once spoken universally. Although the Romans forced their language on the people of their new provinces, yet proper names of men and places continued the same; in process of time, the language in which they were given being forgotten, their significance was lost, and they remained to the succeeding races as barbarous words without any meaning.

The colonies conquered by the English from the French, Spaniards, Dutch, and other nations, will eventually lose their respective tongues, if they continue under English sway, but the names of their topography will remain, and clearly demonstrate the portions settled by each nation. Even should all recollection of their origin be obliterated, Long Island, Cape Clear, Deep Bay, Black Rock, Black Water, Red River, &c. &c. will declare an English, Port au Prince, Montreal, &c. a French, and Porto Bello, Vera Cruz and Trinidada, a Spanish origin. When we find places bearing names significant of the peculiarities either of appearance or locality in the Hiberno-Celtic, we may safely consider the names were given by a people who spoke that language, or one essentially the same.

IRELAND.

English writers of Irish history have in general treated as fable the Irish accounts of the period previous to the English conquest. Camden, indeed, is more liberal and more just than either his predecessors, successors, or commentators; he does not altogether reject evidence because it is mixed with fable. Nennius and Giraldus give the Irish story as they heard it from the Irish Scots, and Camden gives the statement *quantum valeat*, but others call it an "*extravagant romance*." Leland, in his preliminary discourse, says, "*The old Irish have been particularly tempted to indulge in this vanity*"—that is, of deducing their origin from remote antiquity. Sir Richard Cox, and the writers of the Universal History, commence their histories with the English conquest. Wynne, and others of less note, adopt Keating as their guide, which is but an enlargement of Nennius and Cambrensis from Irish MS. authorities.

There has really been no analytical examination of the evidence on this important subject: it requires great labour and indefatigable industry to examine, which few have been willing to undertake, and those few have been dismayed by the difficulties they had to encounter; and, I may add, no common scholar is qualified to accomplish the task, for I have no hesitation in asserting, that without possessing a competent knowledge of the Celtic language, the most intelligent, astute, and perfect classical scholar will be found powerless in grappling with the subject.

The Greek and Roman writers were ignorant, or, if acquainted, they seem to have studiously avoided commu-

nicating any knowledge of the greatness of the Phœnicians or Etruscans, their teachers in science and in learning. They were anxious to pass themselves off as the most ancient of nations, and therefore destroyed the monuments of their predecessors to establish their own pretensions.

The History of Ireland has still to be written! All which has been hitherto stated, at the commencement of each work purporting to be a history, is so vague, that after perusal the reader feels that conjecture alone has been offered to his consideration. Each writer seems to have considered it necessary to postulate the most *probable theory*, or system of generals, of which his mind was capable; each has done so without premises, and each has been equally unsatisfactory.

One author says, "Irish history, considered as a compilation from the accounts of bards, is not deserving of attention. *Its absurdity is too glaring for criticism*, and would not merit examination, were it not for the basis of the fabulous superstructure being in a great measure true."

Mr. Moore, the most recent of Irish historians, and who therefore may be supposed to have availed himself of the statements and opinions of his predecessors, thus commences his history—

"There appears to be no doubt that the first inhabitants of Ireland were derived from the same Celtic stock which supplied Gaul, Britain, and Spain with their original population. Her language," &c.—(page 1.)

It is unnecessary to enter into a full criticism of Mr. Moore's work. I admit the Irish language to be the purest dialect of the Celtic now existing, but in that admission ends my accordance with Mr. Moore's opinions; his statements are not in harmony with each other, and like

preceding writers, he has concocted what, to his ingenious and creative mind, appeared to be the most probable system, and concludes the Celts to have been the *original inhabitants* of the British Islands, and that they were supplanted by the Belgæ. He says, (I. page 3), "*at what time the Belgæ, the chief progenitors of the English nation, began to dispossess the original Celtic inhabitants, is beyond the historian's power to ascertain.*"

Mr. Moore's deservedly high reputation as a writer is not sustained in his History of Ireland. The sober drudgery of the historian is not his forte.

It has been before observed, that the Romans found the Celts in possession of South Britain and the whole of Ireland, and the Caledonians of North Britain; it being a well authenticated fact in history, that the Romans completely altered the character of the people, and abolished, or nearly so, their language in the four centuries of their sway.* At the fall of the Roman empire, in the fifth century, the *Saxons*, (the *true progenitors* of the *English* nation), conquered the eastern portion of the Roman province of Britain, while the *Picts*, or *Caledonians*, the ancestors of the Welsh, made themselves masters of the western portion, that is, of *Cumberland*, *Wales*, and *Cornwall*, and also of the province of *Armorica*, or *Bretagne*, in the Roman province of Gaul.

Mr. Moore passes over the dominion of the Romans in Britain, and makes the *Belgæ*, or *Firbolgs*, the ancestors of the English, instead of the Saxons. Being unacquainted with the Irish language, he has been led into innumerable blunders, of which the following will afford an example:

* The Romans constantly endeavoured to assimilate the people they invaded and conquered, in language, customs, &c. with themselves.

"That the Irish did not consider themselves of *Gaulish* origin, appears from their having uniformly used the word *Gall* to express a *foreigner* or one speaking a different language."—(page 3.)

Now, the Irish ever called themselves *Gael*, and an individual man *Gaelach*, which last Cæsar Romanised into *Celtæ*, or *Keltæ*. *Gall*, a *stranger* or *foreigner*, is a distinct and different word.

It was necessary to say so much to justify differing with preceding writers. My sources of information have been in a great measure extraneous of Irish authorities, but they are in perfect accordance with Irish history and tradition, and harmonise with them in a most extraordinary and unexpected manner.

We now proceed to state the conclusions on the subject, which the evidence, and reflection on its import for a long period, have induced, after which it is proposed separately to examine such of them as refer to the Celtæ, and bring forward the evidence in their support *seriatim*.

First—That the original inhabitants of the British Isles were a barbarous people, using instruments of flint, or other stone, now found in their sepulchral tumuli, as well for warlike as civil purposes; that they occupied the whole of the two islands; that they painted or stained their bodies of various colours, and thence obtained their name of *Britanach* or *Brenach*, and their country the name of *Britain*, from the same cause. That a portion of these people were found by the Romans in the north part of Britain, now called Scotland, under the name of *Caledonii*, and were left by them at the fall of the Roman empire occupying the east side of Scotland, under the name of *Picts*, a name importing the same as *Britain*, that is, painted people, the name given them by their Celto-Phœnician invaders.

Secondly—That the Phœnician mariners, shortly after the building of Tyre and Sidon, pushed their maritime discoveries along the whole coasts of the Mediterranean Sea, the Euxine, and the Adriatic, &c., then passed the Straits of Gibraltar and founded Gadir, or Cadiz, after which they coasted along the peninsula of Spain, forming settlements as they proceeded, and eventually reached the British Islands, and central, or Celtic Gaul, which, in process of time, they conquered and colonized; and afterwards, for ages, carried on a profitable and important commerce in tin and the other metallic products from all these countries, which history declares, and the ancient mine workings, so universal in both Britain and Ireland, confirm. That these people introduced the use of these brazen, or bronze, implements for military operations, as well as of those of the artizan, found in such abundance in the British Islands, particularly in Ireland, and that they were the same people as the *Pelasgoi*, *Pelargoi*, *Etruscans*, *Tyrrheni*, *&c.* who occupied Italy and Greece.

Thirdly—That the Milesian invaders of Ireland were those Phœnician colonists, who, with their brethren of Britain, after the destruction of the Phœnician cities and power, became independent, and carried on trade with their neighbours of the continent, and after many ages were found by the Romans under Cæsar in Gaul and Britain.

Fourthly—That the Phœnician Celts, on their first invasion of the British Islands and Gaul, were a *literate people*, possessing alphabetic writing, and the elements of learning, and that the Irish is but a modification of the old *Cadmean Phœnician alphabet*, in like manner as are the Etruscan, Greek, and Roman.

Fifthly—That as the Irish, or Gaelic tongue, is the

genuine and least adulterated dialect of the ancient Phœnician Celtic, it is likely to afford, and does supply, the means of acquiring a knowledge of the meaning and import of the ancient Etruscan inscriptions, as well as a clue to the learning of that interesting people and their kindred and parent nation, and also to their notions of the deity, religion, and worship.

It is repugnant to common sense to suppose that these remote islands were the means by which civilization was communicated to the countries surrounding the Mediterranean and the East, which seems to be implied when we assert that the roots of many words in the Greek and Latin are to be found in the *Irish language;* but, if we are able to show that this language is the same as that spoken by the people who occupied Italy and the countries bordering on that sea, the absurdity vanishes and the fact ceases to surprise. A man will laugh in your face if you assert that the Latin is mostly derived from the Irish, but if you are able to show that the Etruscan inhabitants of Italy spoke the same, or a kindred language, with what is now called Irish, if he be not convinced, his sarcasm and ridicule will certainly be deprived of all its point.

It, therefore, should be understood, that when the British Islands are spoken of, it is meant to include Ireland as well as Great Britain, and that by the Irish language is meant the Celtic or Gaelic, the language once spoken over the whole United Kingdom, as well as in Gaul and Italy.

The name of *Britain*, or *Britannia*, as before stated, means a country of *painted or stained people*, and is synonymous with *Pict*. It was a name evidently conferred by foreigners, not adopted by the people who bore it. On the arrival of the first navigators in these islands, they

found them occupied by a people with painted or stained skins, and they called them *painted people* exactly for the reason the Romans called the Caledonians *Picts*, from the Celtic word bꟻꟻꞇ, *speckled*, *spotted*, *parti-coloured*, or *painted* ᴐᴀoꟻꟻe, *people* or *mankind*.

The names of *Albion* or *Albin* indicate the greater or larger island—ᴀll, *greater*, *larger*, ꟻꟻ or ꟻꟻꞇ, *island*; names also evidently imposed by foreigners.

I shall not occupy time by a useless discussion to disprove the speculations of former writers; the real meaning is so clear, satisfactory, and palpable, that it is unnecessary. Had the learned scholars and historians who have given so much time and labour to discover the meaning and origin of these names, been acquainted with their import *in the language of the people who conferred them*, much valuable time and learning would have been spared. It will be found that all the other names mentioned in ancient writers, as applied to these islands, are all reduceable to the words and explanations above stated.

The contents of the numerous tumuli, or hills of sepulture, which cover the face of Ireland, supply us with evidence, which cannot be mistaken, of the occupation of this country, at a very early period, by two distinct races of people. In some of these tumuli are to be found stone implements, such as knives, saws, hammers, chip-axes, spears, and arrow-heads, and even daggers, which indicate a low state of civilization. These, or similar articles, are still in use among several tribes of savages in various parts of the world. Similar tumuli, with precisely the same contents, are found in the island of Funen, and other parts of Denmark, and the north of Europe. Some of these implements have been figured and published in the Transactions of the Royal Northern

Society of Antiquaries of Copenhagen, which are so precisely of the same figure and character as those found in Ireland, that they might pass for representations of either. Particularly a very beautiful flint dagger, or stiletto, now in the museum of the Royal Irish Academy, found near the Shannon, is accurately figured in the Transactions above alluded to; these facts indicate clearly that the same race of people occupied both countries in very early and remote periods. These weapons cannot be referred to the Danes of the seventh, eighth, and ninth ages of the Christian era, as they were well acquainted with the use of iron; certainly these were the weapons and tools of most remote ages, and of a people in a very low grade of civilization.

At what period the primitive inhabitants and occupiers of the soil came, or how they reached these islands, will probably for ever remain unknown, as well as the people of the continent from whence they came. We may conjecture, from their mode of sepulture, and the articles found in their tumuli, in each country and in similar arrangement, that, although in different countries, they were the works of people of the same habits and race, and as we find some of the tumuli and the manner of sepulture exactly the same in Ireland, Denmark, and other parts of the north of Europe, we may fairly conclude the most ancient, or the first inhabitants of Ireland, came from the north.

I have spoken of Ireland, particularly, and not of Britain, because the attrition of the Roman, and other subjugations of that island, have defaced its strong features, and made it much more difficult to draw certain conclusions from the examination of the sepultural tumuli which remain upon the surface of that country, than of

Ireland, which has not been subject to so many changes; but, I have no doubt, the leading features of the history of the peopling of both islands are substantially the same, and that they were, for the first time, nearly simultaneously peopled from the continent, and that what is said of Ireland's earliest history may with equal propriety be said of Britain. There can be little doubt but the same race of people took possession of and occupied both islands nearly at the same period.

The ancient people of the north of Europe have appeared in the Roman writers under the names of Belgæ, Tuetones, Cimbri, and many other denominations. In the first we discover the Firbolgs of Irish story, the second and third appear together as allies against the Romans, and the last is to be found still in the Welsh, who have ever called themselves by the name of *Cymri*, *Cimbri*, or *Cumbri*. Why we should doubt that the Welsh are of the same race as the people who in ancient times called themselves *Cimbri*, I have ever been at a loss to discover. But it would appear that men are ever disposed to doubt where evidence is clear, and believe where it is questionable.

The Firbolgs, or Belgæ, are stated *in the Irish writers* to have been the earliest people inhabiting Ireland, (rejecting the statements about Partholan and others), and are said to have been succeeded by a people from the north, who are denominated *Tuath de Danans*, who are said to have been of the same race as the Firbolgs, or Belgæ, and that they first invaded North Britain, and eventually subjugated both Britain and Ireland. These *Tuath de Danans* were represented as a people dealing in magic and every evil, which is implied by their name, which may be thus translated, *tuath*, *tribe* or *race*, *de*, *of gods* or *spirits*,

ᴅᴀɳ, *knowing*, ᴀɳ, *of evil* or *necessity*. I thought once its meaning was ᴛʀᴀᵭ ᴅᴇ ᴅᴀoɲᴇ, *people of the north*, but the first rendering is the most perfect in sound.

In the poems of Oisin, the *fairies*, ɲ̇ᵹᴇ, or *sprites*, and ᴛʀᴀᵭ ᴅᴇ ᴅᴀɳ ᴀɳ, are spoken of as the *same*. Conan Maol, in the Lay of *Cab an Dasain*, is enticed away by a sprite, and played many spiteful tricks in *Ceis Coran* caves, in the county of Sligo. At the end of the poem it is said, "and these were tricks which were played on Conan among the *Tuath de Danan*"—having called them ɲ̇ᵹᴇ, or *fairies*, in the early part of the poem. I am now satisfied that the *Tuath de Danan* never were real people, but a fanciful set of sprites, or fairies, who were supposed to exist at all times. In the poem called Finn's Courtship in Loghlin, *Mananan mac Lir*, (*the son of the sea*), a *Tuath de Danan* appears to Conan Maol, and takes him into his invisible boat and conveys him in it to Loghlin, in *the third century* of our era; and many other passages in the poems of Oisin clearly prove that the Fairies and Tuath de Danan were the same. See more on this in the article *Dodona* in the chapter on the mythology of the Greeks and Romans.

The Phœnicians finding both islands rich in metals, especially in the tin of Britain, conquered and settled the whole, colonized them with their own people, and kept, as far as they were able, the secret of the position of these great sources of their wealth. When Herodotus wrote, the position of Britain and the other northern possessions of the Phœnician Celtæ, were unknown to the Greeks. It was, indeed, known that the Phœnicians obtained tin from the islands of the Cassiterrides, but that was all.

The barbarous and ignorant Belgæ, or Firbolgs, fell an easy conquest, and were soon subjugated to the highly

civilized Phœnician-Celtic invaders, who reduced them to slavery, made them work in their mines, or exterminated them. We must, indeed, except the Caledonii, who inhabiting the northern parts of Britain, were preserved by their locality, and were found by the Romans, and are described by Tacitus as a distinct race from the people of the south. He says, "*The ruddy hair and lusty limbs of the Caledonians indicate a German extraction.*"*

I have now before me specimens of the stone instruments of the Firbolgs. The cabins, or cottages, found in the bogs by the late Captain Mudge, R.N. appear to have been the works of these people, of which an account appears in the Archæologia.

The meaning of the word Firbolg is Celtic, whether we give it as generally received, ꝼeaꞃ, *a man*, bolg, of *boats* or *bags*, from the circumstance of their using boats made of wicker baskets covered with the skin of an ox, or other large animal, now and for ages of use in Ireland, and called *Coracles*. The name of the Belgæ was also given by the Phœnicians, and is but the Latinizing of *Fear Bolg;* this rendering, however, may be erroneous. Human skeletons were found in some of the Irish tumuli, with great quantities of small shells (*neritæ*), all of which had been pierced, and evidently strung and worn as necklaces, or ornaments, by the individual buried therein. Now the circumstance of the Phœnician mariners finding the people covered with, or wearing large quantities of shells, by way of ornament, might naturally give the name of *shell men*, or ꝼeaꞃ bolloz, which the Greeks and Romans would assimilate to their own language, and call Belgæ.

It may, perhaps, be questioned, whether the *Belgæ* of

* See Gael and Cymbri.

the continent and the Cymbri were the *same people;* but there can be no doubt they were both of northern extraction, and the Teutones were also of the great northern race. The *Teutones* who were overthrown with the *Cymbri* by Marius, are generally considered a different race from the Teutsch, or Teutonic German people; of this however we have no satisfactory data, from which to judge with certainty. It is much better to be silent, than to broach opinions founded upon mere conjecture, which nine times out of ten mislead. The early history of the Firbolgs present equal difficulties to the historian as that of the New Zealanders. Both races begin and end with a mere account of their existence: their state of civilization can only be judged by the remains which we discover.

CHAPTER II.

GENERAL VIEW OF ETRUSCAN ANTIQUITIES, AND THE HITHERTO RECEIVED NOTIONS RESPECTING THE ANCIENT PEOPLE OF ITALY BEFORE THE ROMANS.

The attention of the British Public has been much directed to Etruscan Antiquities by the exhibition, a few years since, in Pall Mall, London, of the magnificent specimens of sarchophagi, fictile vases, bronzes, gold ornaments, and other remains of ancient Italy, brought to England by Signor Campanari. The judicious manner in which the rooms of the exhibition were fitted up, to represent the real sepulchral chambers, gave nearly as perfect a representation as could be obtained by a visit to the tombs themselves; the reality was, in a great measure, brought before the eyes of the spectators.

Many of those antiquities are now in the British Museum, where, in their unarranged state, they are passed by with but little, if any, attention; so much so, that their very existence may be, and is most probably, unknown to most of the visitors—so much has arrangement to do with exciting public interest.

To this exhibition also we are indebted for the agreeable and interesting volume of Mrs. Hamilton Gray, which contains a mass of valuable information on the present appearance and statistics of the most interesting portions of ancient

Etruria, clothed in an airy and attractive vesture; while the solemn lesson suggested by a necropolis of forgotten greatness, is never lost sight of: the whole is written with such lively and rightminded cheerfulness, as to make a subject, melancholy in its nature, and which hitherto defied investigation, or only yielded a harvest of dull and unsatisfactory, if not repulsive surmises, barren of certain results, attractive and popular. The inscriptions excavated in Etruria were not inaptly termed, on a recent occasion, by Professor Buckland, a kind of *geological literature*. The Etruscan language, having no interpretation, resembles the organic remains of the former arrangements of the globe: it exhibits, indeed, a written character, once articulated by human voices, and heard by human ears, but no existing language has yet supplied a key, or given any clue to its meaning; all has hitherto been—like many of the theories of geologists—mere surmise.

The works of Etruscan art demonstrate high civilization, and a progress of the human mind, equal to the most elevated point of any age of Greek or Roman civilization, or even of modern improvement. The human face divine of their statuary and painting exhibits a noble physiognomy—a dignity and refinement of character, equal to the admirable excellence of the manipulation. The prow of a ship was their national emblem; and the dolphins, and other maritime emblems, on their coins, bronzes, statuary, fictile vases, and pottery, declare their devotion to, and great progress in navigation and commerce. The articles of elaborate workmanship in gold and silver declare their sumptuous and gorgeous magnificence, as well as their progress in that department of the arts; while their painting and sculpture—and indeed all their remains—evince a highly civilized, refined, and glorious people, powerful both by sea and land; a peo-

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ple like the magnificent inhabitants of Tyre and Phœnicia, described by the Prophet Ezekiel, of which people the Etruscans were assuredly colonists—the only ancient people of the world answering such a description.

These wonderful remains of so polished and highly civilized a race, occupying a period of ages *unknown to history*, whose very *name* is doubtful, fill the mind with surprise and admiration; and our astonishment is great that the history, and even the language—*that dead treasure*, as Neibuhr says—as far as its meaning is concerned—should have so utterly passed away, and

> Like the baseless fabric of a vision,
> Left not a wreck behind.

The inscriptions declare their literate character. So polished a people must have had authors and historians; some noble statues are represented, with inscribed volumes, or rolls, in their hands—where are these? They were capable of every effort of the human mind, equally with any age or country; yet—except a few words to be found in the Roman writers, the people who succeeded them in their beautiful country—absolutely nothing intelligible has come down to us; or only so much as obscures rather than elucidates their story.

If their sepulchres exhibit so much greatness, refinement, and dignity, what splendour might be expected in their temples, theatres, public buildings, palaces, and the habitations, in which they lived, moved, and acted? These were above ground; their successors—ruthless, ignorant, and barbarous—have obliterated nearly every trace of them, if we except their stupendous architecture, some magnificent specimens of which have, by their magnitude, defied the ruthless efforts of the barbarians, and resisted their

puny efforts, while they attributed them to supernatural agency. Such has ever been the fate of civilized nations, when conquered by barbarians: the fall of the Roman Empire produced *the dark ages*; *barbarous England* succeeded *civilized Roman Britain*; the Anglo Saxons and Picts destroyed all traces of literature and civilization; the history of the subjugation and fall of the Roman province is nearly as much a blank as that of Etruria. The hostile disposition exhibited by all barbarous people against civilization and literature has been very remarkable; Omar, who destroyed the Alexandrian library, was a correct specimen of the ferocious and ignorant barbarian of all ages.

That the language of Etruria has hitherto defied the laborious investigations of the learned of Italy, is now on all hands admitted. Passeri, Gori, and Lanzi have done something to obscure, but little, if anything, towards its elucidation. Nor have the German investigators been more successful: Dr. Lepsius has lately given an account of the Eugubian Tables, and Dr. Grotefend a work on the rudiments of the *Umbrian tongue*, and still the subject is as much at sea as ever. These profound scholars have made no real impression—no light has been elicited—the meaning of a single word has not been obtained with any certainty. The solemn learned trifling and absurd speculations of Passeri, Gori, and Lanzi, and their followers, are now treated with deserved contempt.

This is an age of critical inquiry—common place twaddling, inane generalities, verbose and magniloquent essays, and lectures, even if delivered by professors, who enjoy the happiness of presiding over Roman Colleges, only excite derision. Learned savans must now put forth reasonable intelligible postulates, and opinions must be supported by

facts, or they will only expose themselves to deserved contempt. *Terra-cotta pottery* cannot now be described as made of *marble* and *pieces of metal*, without bringing down a smile of pity for the individual who ventures such statements.

The Quarterly Review for September, 1833, in the Notice of *Micali's Work on the ancient Italian People*, justly observes that "*Etruria is one of the great, and, as yet, unsolved problems of ancient history.*" "It is clear," adds the judicious critic, "that before the Romans, there existed in Italy a great nation, in a state of advanced civilization, with public buildings of vast magnitude, and works constructed on scientific principles, and of immense solidity, in order to bring the marshy plains of central and northern Italy into regular cultivation. They were a naval and commercial people, to whom tradition assigned the superiority, at one period, over the navigation of the Mediterranean. Their government seems to have been nearly allied to the oriental theocracies; religion was the dominant principle; and the ruling aristocracy a sacerdotal order. They were named by the Greeks and Romans *Tyrrhenians* and *Tuscans*, their land *Tyrrhenia* and *Etruria*. They called *themselves*, however, by an appellation which never seems to have been familiarized among the other nations of Italy—the *Ra-seni* or *Raseno*."

"What then was this nation, which—the earliest, as far as history, or even tradition, extends—established in the west an empire resembling those of India, Babylonia, Phœnicia, and Egypt?

"Was it a pure unmingled race?"

"To what family of the nations did it belong?

"Did it originate, or receive from some foreign quarter, its remarkable civilization?

"Language, which, under the guidance of the extensive research and philosophic spirit of modern philology, has been *the safest clue to the affiliations of remote races, here altogether fails. The Etruscan language stands alone a problem and a mystery, not merely allied to none of the older dialects of Italy, but bearing no resemblance to any tongue with which it has been compared.* The barren result of Otfried Müller's learned excursions leaves us with little more than a certain number of proper names, one or two conjectural grammatical forms, and a probable sign of the patronymic. Neibuhr has said that the whole of our knowledge may be summed up in two words—*avil ril*, which, *certainly*, he says, means *vixit annos;* but it is not clear *which* is the *verb* and which the *noun*."

Micali is the most philosophical, candid, and intelligent, as well as the most recent Italian writer on the origin of the ancient people of Italy. He exposes the fabrications and falsifications of the Greeks and Romans, as well as the dreaming anilities of Passeri, Lanzi, and Gori, with considerable effect. Micali has not yet appeared in an English dress; translations of the following extracts from his last able work are here given to assist our inquiry, and shew his opinions:—

"The first inhabitants of a country are certainly those who *appear* to have been the first possessors, and of whose origin from a foreign country history gives no evidence, or other circumstances indicating a foreign origin; such undoubtedly were the primitive *indigenous Italians*, found in possession, when Italy was first visited by the Greeks.

"From the certain symptoms of a theocratical government, the true germ of Italian civilization, we may safely conclude there might, in the early growth of nations, be brought from the East, or Egypt, to Italy, and into Greece, the principles of civilized life."

" Italy, placed most advantageously in the middle of the Mediterranean sea, furnished means of easy communication with all the ancient known world, and thus acquired from the neighbouring countries such supplies as each afforded, by means of the arts of navigation; and thus the intrepid Italian navigators were among the first to sail over all parts of that sea, as well as the Cari, who inhabited the Cyclades, and the Phœnicians.

" If the masterly pen of a Tacitus had generously undertaken to vindicate and demonstrate the arts of the ancient Italians, we should now admire their virtues, as we do the manly institutions of the Germans. But the ancient history of Italy, *disfigured by the Greeks*, and not at all *improved by the Romans, exhibits to our eyes no more than mutilated chaotic ruins.* Let us try with study to draw Italy from the obscurity of fables and falsities, in which it is immersed; but before gathering the dispersed tables and fragments from the shipwreck, it is necessary to exhibit to the reader how strangely our national history has been disguised by Greek and Roman narrators of poetic fables, and thus supply a torch of light to guide and enable us the better to distinguish what really belongs to the history of our country, from the exuberant fictions introduced by the legends of strangers, and fostered by the foolish and inconsiderate vanity of the people of the country.

" Doubtless the Etrusci and Samniti had their historians, but they nevertheless have perished, not even an original fragment has come down to us. *Who does not know that letters follow the fate of empires?*

" In the time of Varro, Etruscan annals or histories existed, written in the eighth age of the nation, an epoch which corresponded with the 4th age of Rome.

" Teagenes of Reggio, who wrote about the time of

Cambyses, in the 63rd Olympiad, is the most ancient writer who mentions Italy, and Hippo of Reggio, who lived during the Persian war, wrote a book on the origin of Italy.

"Antiochus of Senofane, a Syrian, and nearly a contemporary of Herodotus, in the 96th Olympiad, is said to have studied more effectually the antiquities of Italy than any other. Timæus, Callias, the historian of Agathocles, Philisto, son-in-law of the first Dionysius, Alcimus, Atreus, are often quoted as treating on the affairs of Italy. Timæus was a credulous and inaccurate writer, as were the others." Micali sums up his conclusions as follows:—"*far from illustrating our origin with veritable evidence, we shall rather be prejudiced by the publication of all sorts of romance.*" "Hecatæus, of Miletus, predecessor of Herodotus, expresses his contempt of the vanity and extravagance of the tradition accredited in his times. The Greek antiquaries were very little acquainted with their own affairs, and much less with those of other nations, and therefore Plato, under the name of the Egyptian priests, speaks of the inconsiderate presumption and ignorance of the Greeks in asserting the labours of the heroes who survived the Trojan war; of Hercules, Jason, Diomede, Ulysses, Antenor, Æneas, &c. who sailed to Italy, and there planted colonies; endeavouring thus, by their pens, to make it be believed that they colonized and civilized Italy, and other countries, when all *was a mere fiction*, to which each new orator, or poet, put additional fables, and thus made every Italian city a Greek colony.

"These falsehoods were much increased by the vain and lying Greeks, of the time of Alexander, who were more erudite than faithful.

"Rome, more anxious to merit than to write history

had in its early ages no arts *properly its own, all its instruction and letters were borrowed from the Etruscans;* but no sooner had its dominion extended towards lower Italy, about the beginning of their 5th age, than arose a desire for polish and improvement."

Micali's volumes are entitled to respect and gratitude; his learning and talents are only equalled by his candour, integrity, and just criticism. So unlike the charlatanery of many pretenders, who by their generalities have mystified the subjects they have undertaken to explain—and who, ignorant themselves, have been unsparing in their censures on less pretending, but much more useful and instructive writers. Micali's 29th chapter, on the Etruscan and Oscan language and its dialects, contains much valuable information and sound criticism. He says—

"One great family of language is found in the Latin words which proceeded from the western part of the old continent of Asia, and, therefore, in that language we may justly and reasonably expect to find the roots of all the ancient Italian idioms.

"The opinions of those persons who can see no affinity except between Italy and Greece, and would restrict etymological science to the Greek and Latin, and the conformity of the Etruscan characters with the ancient Greek and rare Hellenic themes, have given an importance to the subject which has dazzled our eyes, and endeavoured to make us believe the ancient Italian, or Etruscan, to be but a corrupted dialect of the Greek. The attempts of the learned of this school have only served to shew their fallacy, and have left us as completely in the dark concerning the Etruscan language as they found us; and, it is a melancholy, but a certain fact, that the most important Etruscan inscriptions in bronzes and marbles, *are still*

a treasure devoid of all utility, as has been declared by a first rate modern Philologist (*Niebhur, vol. I.* 112, *and note* 302.) The boldest etymologists, says he, cannot find in the Etruscan *any analogy with the Greek, or with that part of the Latin tongue* which has most affinity with that language; which is also asserted by Müller in his '*Demonstrations die Etrusker.*' We said the same more than twenty years ago, and again assert it now, for, in spite of the recent attempts by the followers of Lanzi, *not a single Etruscan word has received a certain or palpable interpretation.* The assertion of Dionysius, that the Etruscans had a language peculiar to themselves, not resembling any other, would be sufficient to shew that their tongue had no affinity with the Greek. In his day the Etruscan was a living language, and continued to be spoken by that people long afterwards.

"The vain and malicious sophisms of controversy once abandoned, we trust and hope that the happy and more fortunate studies of the philologists of this age will produce better methods of verifying the relations of affinity already known in many words of the Semetic and Japhetian languages, themselves akin and mixed among the people and nations from the shores of the Indus to Iceland.

"It is most certain that from the remotest ages the Etruscans possessed, in common with other Eastern people, a system of writing in common use. Born in the temple, and nurtured among the priesthood, who were the first teachers of any art, writing was held to be a sacred thing, and was but little known beyond the precincts of the temple or the sacerdotal families. In the first centuries of Rome the art of writing was a rare accomplishment. So likewise in Etruria it is manifest from the great scarcity of inscriptions in the ancient form, in the many tombs opened

in the ample necropolis of Vulci, but few are found, as is the case at Tarquinia, Veii, Chiusi and Volterra.

"*The Etruscan language had existed a long time before Etruria had any communication with Greece or its colonies.*

"The Etruscan was, *not only the proper tongue of the Tuscans, but that symbol and sovereign tie extended to all the people and countries adjoining.* The Umbrian idiom is met with in the Eugubian Tables *in conformity with the Etruscans*, and its manner of writing (say the grammarians) was as uniform as its pronunciation. (Priscian I. p. 553.) Many inscriptions in Upper Italy show that the language as well as the authority of the Etruscans prevailed there. The same may be said of Liguria and *even to the utmost confines of Calabria.* The custom of writing from right to left prevailed, and Varro says, many words common to the Etrusci, and Sabini, as well as the Samniti, Sabelli, Campani, Sidicini, Appuli, Lucani, and Bruzzi, appear by the grammarians."

It was scarcely possible to show the affinity of the ancient people of Italy by the scanty means in Micali's possession, but we have now a key to the language common to them all, which demonstrates that they were all of one race, and that the names they bore indicated no more than their localities or other peculiar circumstances; they were but *one people*, speaking the same language; probably, like all other people, with varying dialects, some more polished than others, but, as far as the inscriptions have come down to us, substantially the same. These inscriptions, in whatever part of Italy they be found, are all of the *same language*, some written from right to left, in the more ancient, and others from left to right in the more modern character, which the Romans adopted and handed down to us as their own.

It is to be much regretted, that among the followers of Passeri, Gori, and Lanzi, are to be found men of high literary and scientific repute, who still fondly adhering to the system of taking *sound* for *sense*, attempt to explain the Etruscan language by Greek and Latin, and, without knowing the meaning of a single word, discuss its construction, *find affinities* between the Etruscan and Latin verbs, identify *deities* with *words* having sounds somewhat like their names, without knowing whether they be verbs or deities, make "*buph*, *fitluph*, *siph*, *aphruph*, *purca*," the "*usual Umbrian modification* of *bos*, *vitulus*, *sus*, *aper*, *porca*," and speak of these in a decided tone as dicta to be admitted and certain. Such puerile trifling is lamentable, yet they appear in the volume of a learned and estimable scholar of the year 1841.

When the Romans had overcome the ancient and more polished people of Italy, a dark period of several centuries succeeded, which obliterated all knowledge and recollection of past things; but, when they began to emerge from barbarism, literature commenced anew, as it were in a state of infancy; and when they became sensible of the value of history, the materials and means of knowledge had passed from them by the destructive acts of their barbarous ancestors.

It is the experience of all ages that when ignorance obtains domination, her first act is to make war against improvement, and to destroy to the utmost of her power, the productions of intelligence, the works of art, and the remains of civilization, to "hang the schoolmaster with his ink horn round his neck." In our own days, the French republicans destroyed the ancient monuments, the remains of by-gone taste, as well as the sepulchral memories of worthy men, not only of their kings and princes, but of all

other degrees. So the Roman barbarians destroyed every vestige of the civilization of Italy which remained above ground, except, indeed, the Cyclopean or Etruscan architecture which defied their efforts.

Micali having collected what the Greek and Roman authors have said, came to the conclusion, that they throw *no real light on the subject.* Indeed, they involve it in a deeper obscurity, by their vague but confident speculations, which mislead and tend to establish error; for, after all, there is not among the Greek or Roman writers, a solitary atom of testimony concerning the first inhabitants of Italy on which the mind can rest a feasible hypothesis respecting the producers of those glorious monuments of art which exhibit the exaltation of the human mind to a point the proud Romans and Greeks, if they approximated, never excelled.

The selfish and jealous Greeks have been justly accused of a desire to make themselves appear the source from which all civilization flowed; to accomplish this end they anxiously annihilated the remains of the language and arts of their predecessors. They wished to plunge into oblivion the fact of the existence of a people to whom they themselves were indebted for all their knowledge and improvements, and even the elements of their learning, their very alphabet.

How spiteful is the abuse heaped by Plutarch on Herodotus, because he did not carry his Greek feelings far enough to falsify evidence and tell lies for the purpose of elevating his countrymen above their true level.

After all, it is a matter of astonishment that so few words of the Etruscan tongue has been handed down to us by the Roman writers; the subject appears to have been

tabooed. How they could write about that people without throwing more light upon their language is wonderful. They tell us, indeed, that the chief magistrates of the Etruscan cities were called Lucomones, and some few other meagre and unsatisfactory particulars.

The same policy which influenced the Romans in Italy, governed them in all countries which they successively reduced to Roman provinces; they introduced the Roman laws, and with them the Roman language, which, being the language of the courts and judges, in the cource of six or eight generations, became the language of the people, and their original tongue thus became obliterated. That six or eight generations are quite sufficient, even to destroy all knowledge of a language in a country under such circumstances, is proved in the case of Ireland. Two hundred years since the Irish language prevailed over the whole of the province of Leinster, English was spoken only in the cities and great towns; at the present moment not one person in a thousand, even of the lowest rank of the natives of that district, understands Irish.

This accounts, and satisfactorily, for the total disappearance of the Etruscan language in Italy, as well as of the Celtic in Gaul and Britain, and the other countries conquered by the Romans.

The topographical names alone remain, and from them, in a great measure, may be traced the origin of nations. Papers on the affinity of the Irish Celtic and the Phœnician language were read before the Royal Irish Academy, and published in the Transactions, showing that the topographical names in the geography of Ptolomy, in a most remarkable manner, describe the localities and circumstances of each place in the Irish language. Scientific men, however, are naturally more solicitous for the promotion of

science than literature or antiquities; therefore, philological and archæological investigations not being much encouraged by them, are submitted to the judgment and decision of those, who, having given little attention to such subjects, are not the best qualified to judge of the merits of essays in those departments of literature.

The affinity of the Irish and Phœnician languages, which appears so very striking from these geographical names, led to an investigation and examination of the subject more extensively, every step in advance contributed to unravel one difficulty of ancient history after another, which, being removed, exhibited something like a substantial foundation; something better than the flimsy speculations of the Greeks und Romans, which have all the appearance of intentional mystification.

In a short work by Caius Sempronius, an ancient Roman writer, "*De divisione et chorographie Italie*," (who is mentioned by Dionysius, of Halicarnassus, in his first book) and whose work was printed, first in Venice, 1498, after in Paris, 1510, Leyden, 1515, again Paris, 1588, is the following passage:—

"Hæc sunt vere tam prisce Italie quam urbis Rome antiquitates et origines: quibus quoniam plures Græci postremis temporibus in Italiam commigrantes commixti fuerunt: ob id a se principio emanasse Italiam Grecia falso existimavit Greca tum levitas tum fabulositas. Quis enim ex antiquissimis non scribit a Iano Ianiculum: *et Etruscos veteres Gallos conditos*: et tamen plures Grecorum tradunt a Turrheno Lydo qui fuit nuper et heri positos. Quinetiam et Turrenam Thuscorum regiam non puduit eos Romam asserere. Tanta videlicet impudentia cum eorum iactantia est: ut omnium gentium et imperiorum atque urbium preclarissimarum se conditores esse apertis sæpe mendaciis conscribant."

Here is a positive and distinct assertion that all the Etruscans were the same race as the Gauls, by one of the most ancient Roman writers on Italy.

In Suetonius's Life of Augustus is the following passage:— "Sub idem tempus ictu fulminis ex inscriptione statuæ ejus prima nominis litera effluxit. Responsumque est centum solas dies posthac victurum quem numerum C litera notaret futurumque ut inter deos referetur quod aesar id est reliqua pars C Cæsaris nomine Hetrusca lingua deus vocaretur."

Aesar in Irish means *God*, literally "*of ages the ruler*." This first induced me to believe that the Etruscans were a Celtic race, and if so that the Irish language might be ancillary to the explanation and interpretation of the Etruscan inscriptions.

Physiology and ethnography are now fashionable sciences, and have been very properly brought forward to assist in demonstrating the different races of mankind. Profound learning, industry, and talent have been employed, an ethnographic map of the world has been projected, many volumes of ingenious speculation and learned discussion have appeared on the subject, and what is the tangible result? Is the subject understood or have any of the difficult questions been answered satisfactorily?

The attempt to extract from the Greek and Roman writers any consistent account of the origin, language, manners, or customs, of their more polished and civilized predecessors, has proved abortive. As well might we expect a history of the Romans, or their literature and arts, from the barbarians, who overcame and destroyed their empire. It is from their own writers, the remains of their literature, and the arts which survived

the catastrophe, that we can alone derive any certain knowledge.

The Greeks and Romans were in the same relative position, with their civilized predecessors, as the barbarous German, and other northern tribes, held to themselves; and we shall ever remain in ignorance of the true history of the Phœnicians and Etruscans, unless we be able to extract something certain from the remains of those people themselves, to be found in the inscriptions and works of art which have escaped the destroying hands of Greek and Roman.

Whatever the Greeks knew of the Phœnicians, or the Romans of the Etruscans, or other more ancient people, they knew imperfectly, nor could they give anything like an accurate account of them, for which reason all the deductions made, as to their manners or customs, from their writings by modern ethnographers, are involved in obscure and contradictory anomalies.

From reading the works of modern ethnographists, the mind can derive nothing certain; the testimony brought forward leaves no other impression than a misty conclusion that the writers had not acquired sufficient knowledge to instruct others, or even to satisfy themselves.

They speak of the *Pelasgoi*, *Tyrrheni*, *Raseni*, *Osci*, *Umbri*, &c. as of distinct and separate races, without knowing whether they were so, or merely denominations of the same people, designating their localities, occupations, or circumstances.

A German professor states, that there is no certainty of the meaning of any words in Tuscan language, except two, *avil* and *ril*, which he says *certainly means vixit annos*, but which is the verb and which the substantive he does not know! Again, he observes, that the Italian savans,

"who supposed the Umbrian idiom to have been nearly allied to the Etruscan, or even took the Eugubine inscriptions as specimens of the Tuscan language, were greatly mistaken. The orthographical systems of the two languages *differ widely*. The Tuscan *has no mute consonants*, of the soft or middle class; only terms and aspirates. The Umbrian has *soft mutes*, and *scarcely any trace of aspirates*.

"In the Umbrian, *m* makes the accusative, *om* the masculine, *am* the feminine: a third declension has *em* and *im*. In the Latin tables *v*, in the Tusco Umbrian *s*, always makes the genitive, even in such words as *poplu*, *popler*. The dative appears to have, as in the old Latin, a double ending in *e* and *i*. The accusative plural seems to be in *ph*, or merely a vowel as *triph aphneph ruphru* for "*tres afros rubros*." "*tre purka ruphra*," *tres porcas rubras*. In the ablative the Oscan *d* never appears, but instead of the additional syllable *per*, which may be compared with the Greek φιν.

"In verbs the imperative in *atu*, *itu*, *eitu*, are very remarkable. The forms *frist*, *facust*, *dersicust*, correspond precisely with the Oscan *fust fe facust*, representing as it appears the perfect conjunctive, and having for their plurals, *furent*, *facurent*, *benurent*, *dersicurent*. We have here clearly the Latin *fuerint*, *fecerint*."

The Professor did not, certainly, know the meaning of a single word in either language, for they were the same, and yet ventures to discuss their peculiarities and niceties; and one of our most accomplished and learned English ethnographers says, "These results are admirably expressed by Professor Otfried Müller."

In speaking of the Perusian inscriptions, discovered in the year 1822, and published by Vermiglioli—he says,

"On comparing the Perusian monument, which is the greatest specimen of *genuine Tuscan* writing extant, with the Eugubian Tables, an entire difference in the whole system of orthography and pronunciation becomes strikingly manifest." It will be seen by a copy, and translation of these inscriptions, hereafter given, that there are very few words in it not to be found in the same form in the Eugubian Tables, and moreover, that it relates to the same subject. Surely, after this, Dr. Prichard's admiration of Professor Müller's dreams will cease.

Sir William Gell, in his Environs of Rome, says, "It has already been observed, that the Umbrians (who according to Pliny, Florus, and others, were the most ancient inhabitants of Italy,) are supposed to have derived their origin from the Gauls. This is asserted by Solinus; and Isodorus of Seville, an author of the seventh century, who wrote several books on etymology and languages, expressly calls them Celts."

"Of the Umbrian tongue, the Eugubian Tables seem the best specimen. They were found near Scheggia, in the year 1444, at the temple of Jupiter, Appeninus (?) inscribed on seven plates of brass, and relate apparently to the sacrifices and ceremonies performed at the temple to IVVE GRABOVEI, *or Jupiter Graboveus, as* PIHACLV TVTAPER IKVVINI, *an atonement or piaculum for all Ikuvium;*" it is unnecessary to remark further of such guesses.

To return. If the Umbrians were Celts and Gauls, and the Eugubian Tables were a good specimen of the Umbrian language, then it was Gallic, or Celtic, or as now pronounced Gaelic, and its meaning should be sought in the Celtic tongue, and as the Irish must be admitted to be the most pure branch of the Celtic, and as we find these

tables not only intelligible, but almost identical with the Irish, does it not amount to demonstration?

Cæsar tells you the Gauls were literate, and used a character like the Greek. Is not the character in which the earliest Eugubian Tables are inscribed nearly the same as the most ancient Greek? Cæsar tells you that the Gauls wrote upon tables of brass, similar to these tables. Cæsar also says, the most learned of the Gauls, dwelt in the British Isles, and that the youth of Gaul were sent there for education; that the druids, religion, manners, and customs, were the same in Gaul and Britain, and that the language was the same; in short the testimony appears irresistible. It would be very strange, indeed, if these writings were not intelligible to scholars who had studied the Irish language from the ancient MSS., and were indued with a moderate proportion of taste for philological criticism.

If the Umbrians were Celts, and if all the Etruscans spoke their language, by whatever name of locality they were denominated over all Etruria and Italy, then were they also Celts, and all their inscriptions being intelligible in Celtic, establish the required result.

It is but justice to the able and intelligent Micali, to state, that he acknowledges the total absence of all certainty on the subject, and therefore is driven to suppose an aboriginal race, upon the notion that Italy possesses every quality of soil and climate necessary for the propagation and support of man, probably in a greater proportion than most other countries; for which reason he conceives he has as much right to suppose an indigenous race there, as in any other country. Not, indeed, a very satisfactory method of deciding a question of origin, but a candid acknowledgment that the result of his laborious and

learned researches, was but doubt and uncertainty. Micali's talents, learning, and industry, qualified him eminently for the undertaking, and if the history of the ancient people of Italy, could have been obtained from the Greek and Roman authors, or any other means to him available, he would have succeeded in making it known; he has carefully and laboriously investigated the evidence to be found in their writings, but the result is *nil;* they supply nothing whatever which gives more than a glimpse of their illustrious and highly civilized predecessors.

One solitary piece of certain testimony, is better than volumes of speculation. The Greek and Romans did not know their own origin, much less were they qualified to give an account of their civilized predecessors, The Senate of Rome, ordered the books written by Numa Pompilius, to be burned, four hundred years after his death! a strong testimony against their literary taste and judgment. Therefore, as the Greeks and Romans knew but little of the Etruscans, less can now be derived from them; nothing, with certainty. They could not read, and therefore destroyed their Etruscan books.

These illustrious and highly civilized people, as if with apparent fore-knowledge of the result of barbarian conquest, and an anxious desire to hand to future ages the evidences of their greatness and high state of civilization, deposited under the surface of the earth, imperishable memorials of the progress they made in navigation, as well as sculpture, painting, and design, and every other branch of the arts, in the exquisitely elegant taste and beauty displayed in their statues, bronzes, fictile vases, and gold ornaments deposited in the sepulchral chambers, their *eternal houses* of death,* cut in the solid rock at Vulci, Tar-

* ΕΙΚΑ ΣΥΟ ΙΝ ΙΣ.

quinia, Castel D'Asso, Volterra, Chiusi, and many other places, more extensively of late, excavated and brought to light by Lucien Bonaparte, Campanari, Campanesi, Avolta, Campana, Galassi, and many others.

These chambers also supply numerous inscriptions in the Etruscan character, which are still more important to history than even the remains above mentioned; the last, indeed, supply evidence of highly cultivated minds, and shew countenance of character, benevolence, and intelligence which only belongs to an elegant and highly improved state of society, the result of a long and uninterrupted enjoyment of security from the influence of exterior violence or civil convulsion, equal to the most tranquil period of Roman or British greatness; and evince the acquirement of perfection in the arts of civilization; but these inscriptions speak but in an unknown tongue, they tell the story, and say, who and whence were the actors in these scenes, and the products of these wonderful specimens of human taste, skill, and ingenuity; which the Greeks and Romans, having copied, with mendacious insolence, claimed as their own; and, by destroying all vestiges of the learning and muniments of these people, have hitherto had their claims allowed. They speak, but are not understood. History supplies to the Greeks and Romans great glory and perfection in the arts, but their avidity was not satisfied while any other people enjoyed a name; Etruria, indeed, remains but little more than in name, in consequence of the anxious care with which all memorials have been obliterated by barbarous and inexorable conquerors.

In these hidden subterranean deposits, inscriptions over which the Roman conquerors tramped in martial pomp and pride, unconscious of their existence, have been preserved

and supply evidence unequivocal and satisfactory, respecting the ancient inhabitants of Italy, on which the mind may rest with some certainty, as a foundation on which a satisfactory fabric may be constructed, a fulcrum on which mental levers may and will hereafter act.

Hitherto, indeed, the Etruscan inscriptions have been a sealed book. The labours of such writers as Gori and Lanzi, have but tended to confuse and mislead, and, even the able, erudite, and ingenious Micali, wherever he has followed those blind guides, has fabricated an amusing but visionary, deceptive, and erroneous system, the deductions, whereof, being grounded on false premises, are for the most part erroneous.

It would be as useless and unprofitable to follow Micali himself beyond his refutation of the Greek and Roman falsifications, fabrications, and fictions respecting Etruscan history, as to place any reliance on the groundless speculations of Gori and Lanzi, whose works, with the exception of the copies of inscriptions, and the figures of antiquities in their plates, are worse than useless. The same may be said of other writers on Etruscan antiquities, wherever they have hazarded an attempt to give the meaning of inscriptions, or to explain, or to interpret any portion except of proper names. They knew not the meaning of a single word, and had no clue by which the mystery could be explained. Although Lanzi presumed to give us something like a grammar of the language, he did not even know the power of many letters of the alphabet.

The Etruscan Alphabet is evidently from the same source as the Greek and Latin, the sixth and seventh Eugubian inscriptions, are written in what is called *the Roman character;* but the language of those tables, is the

same as the other five which are in the more ancient Etruscan, and are read from right to left; there are words and even whole passages, the same in both. There can be no question, therefore, but that these alphabets were derived from the same source as the Greek and Roman. Indeed, it would appear from the sixth and seventh Eugubian Tables, being in what was afterwards adopted as the Roman alphabet, that the Etruscans had invented, and used it in the latter period of their empire; and that it would be more correct to call it the *later Etruscan* than the *Roman* alphabet. The Greek alphabet is historically known to have been derived from Cadmus, the Phœnician. The Etruscans, being Phœnicians, had theirs from the same source. All alphabets having the same arrangement of letters, must also have been borrowed from the Phœnician. The shape also of the ancient Etruscan letters, are evidently the same as the Greek, and all the most ancient Carthaginian and Phœnician inscriptions, exhibit the same similarity, allowing for the difference of scribes and for careless writing.

The apparent anxiety of the Greek and Roman writers, and the modern authors, who have followed in their course, to derive the ancient inhabitants of Italy from Lydia, under Lydus, or from any source, but that which is the most obvious and probable, is very remarkable. The Etruscans were evidently a highly cultivated, civilized, commercial, and navigating people, and might justly and reasonably have been supposed to have sprung from a people of similar character.

The only nation eminently commercial, navigating, and colonizing, among the nations of western Asia, were the Phœnicians of Tyre and its neighbourhood, but they are scarcely ever thought of as being the navigating Pelasgoi,

Tyrrheni and Etruscans; yet certainly this might have been considered the most probable conclusion. So prone are men to seek a mystic origin, and to prefer the difficult and incredible to the obvious and palpable.

Great are the obstacles to be encountered in broaching a notion opposed to that of all preceding writers, and to the great and eminent names, whose judgment must give way, in case the identity of the Celtic with the Etruscan languages, and both with the Phœnician, be established; all these must be met—it is the cause of truth, and is put forward in the hope that hereafter more learned and capable writers may do justice to the subject.

CHAPTER III.

LANGUAGE.

In the infancy of the human race, language consisted of the most simple uncompounded sounds, *every syllable* was a *word;* to express a compound idea, as many words were used as would convey the intended notion. These monosyllabic words, of which, in combination, polysyllables have been formed, are called *roots* or *radicals*, out of which more artificial and compounded languages have arisen. It may be safely asserted that the more remotely ancient the language, the more simple will be found its construction; this will be found the best test of the antiquity of any language; by it all questions of the greater antiquity of tongues may be decided; the language in which the *monosyllabic roots alone* are found, may safely be judged to be the parent of any more compounded and polysyllabic kindred tongue.

The Etruscan language is entirely composed of *roots;* every *syllable*, (with very few, if any exceptions,) is a word. The Iberno-Celtic, like its Etrusco-Punic ancestor, was once absolutely, and still is substantially, a monosyllabic lan-

guage, and can be analytically reduced into its elements. The Etruscan is, in fact, the simple uncompounded Celtic, or Phœnician, and the Celts were Phœnician colonies, settled, indeed, at different periods, but all essentially and substantially one race, having the same language, manners, customs, and habits; each, perhaps, having a peculiar shade of difference induced by particular local circumstances or other accidents.

It is not, altogether, a new idea, that the Irish Celtic was derived from the same source as the language of the most ancient inhabitants of Italy. The very learned and able Dr. O'Brien, the compiler of the first published Irish Dictionary, in his preface to that work, gives a long list of words in the Irish, having a strong affinity with the Latin and Greek, "which," he says, "should I presume, be esteemed a strong proof that the *lingua prisca* of the aborigines of Italy, from which the Latin of the twelve tables, and afterwards the Roman language, was derived, could be nothing else but a dialect of the original Celtic; a dialect, indeed, which in process of time received some mixture of Greek, especially the Æolic, from the Colonies, or rather adventurers, which anciently came to Italy from Peloponnesus, agreeable to the saying of Dionysius Halicarnasus. "The language used by the Romans is neither absolutely barbarous, or Greek, but a mixture of both; in many respects it is similar to the Æolic language."

"And at the same time to shew that the Iberno-Celtic did not borrow from the Latin any of those words, in which both languages agree, I shall only lay down, on the part of the Irish, those which are expressive of ideas, which no language can want words for, even in its most incult state, and are at the same time the only words in common use in that language, to signify precisely and

properly the things they are appropriated to; two characteristics which plainly demonstrate that they are not derivatives of any other language, but rather genuine original words of the Celtic tongue; from which circumstances, joined to the plain marks of derivation with which the corresponding Latin words are stamped, it will evidently appear that the Latin words are derivations of the Celtic, and consequently the *Lingua Prisca*, of the aborigines of Italy, from which the old Latin, refined by the Romans, had been formed, was only a dialect of the Celtic; which was the more natural, as the aborigines themselves consisting of *Umbrians*, *Sabines*, and others, were certainly *Celts*."

Again, "Now it is to be noted, that, in as much as it is allowed by the best etymologists, that of radical words of the same sense in different languages, those should be esteemed the more ancient that consist of fewest letters; and that of words agreeing only in part, those which have the additional letters or syllables are for the most part derivations; it follows, that the Iberno-Celtic, being *chiefly monosyllabic*, should be esteemed the radical and ancient words." The Latin words agreeing in sense with the Irish monosyllables are generally of two or more syllables.

Pliny says, l. iii. c. 14, "*Umbrarum gens antiquissima* Italiæ existimatur."

Florus—"*Antiquissimus Italiæ populus.*"

Solinus, citing Bocchus, says, "Gallorum veterum propaginem Umbros esse Bocchus absolvit."

(*Servius*, l. ii.) "*Isodorus, Umbri, Italiæ gens est, sed Gallorum veterum propago.*"

Dionysius Halicarnassus, speaking of the Umbri, calls them *Indigites*, and says that a part of them having moved, changed their name with their residence. "*Sabini mutatoque cum sedibus nomine, Sabinos fuisse appellatos.*"

It has been objected, that the Eugubian Tables are Umbrian, being found in that part of Italy, but it appears that they were the same people as the Sabines, from this passage in Dionysius Halicarnassus. Sabine is ϝα βῆε, *a sweet or beautiful stream*, and *Umbria*, is from ομ, *distant*, βηια, *hills;* both names have reference *to locality*, not *to origin or descent.*

Justus Fontanini, in his work, *De Antiquitatibus Hortæ*, gives three alphabets of the Etruscan characters, the first by Gabriel Gabrielius, the second by Gruter and Paul Merula, and the third by Cosmo de Arena, which differ so much, that that learned writer remarks, "That where there was so much discrepancy between such learned writers, and such great difficulty was in fixing *the power of the letters*, very little could be expected in explaining the meaning of the language." Sanctes Marmocchinus, in his MS. essay in defence of the Etruscan language, (in the possession of Antonio Magliobecchi), and Sigismund Titius, in his History of Etruria, a MS. in the Chisian Library, thinks that the Etruscan was mixed up with Hebrew; but that Peter Francis Giambullarius, and Gulielmo Postillo, in his commentary on the origin of the Etruscans, says it was mixed with the Aramean and Syriac. Baldus considers it Chaldean and Hebrew. Jacobus Mantinus, a Jew, and Theseus Ambrosius, consider it Assyrian or Hebrew. Bochart believes it to be Phœnician, or Punic, because Dionysius Halicarnassus, in his first book, says that the Tuscans *had nothing common with other people, either* in manners or language. Scaliger supposes (non dubitat) the old Tuscan language to have been Syriac or Aramean, for *Saturn*, he says, meant *privacy*—"*Saturnum eadem lingua latentem significari;* and he asserts that the Sabines and Tuscans spoke Syriac. Paul Merula, in his

Cosmography, says "that the Tuscan had Syriac roots." Reinesius derives the Etruscan and Sabine languages from the Syriac.

"Dionysius Halicarnassus, in his first book on the Origin of the Etruscans, gives two opinions: First, that they came originally from Lydia, a province of Asia Minor, and were brought into Italy by Tyrrhenus, brother to Lydus, king of Lydia, before the Trojan war. The other, that they were indigenous; for this reason, because the Etruscans of his time (that of Augustus) *had their own language, rights, manners, and laws*, which were *neither Greek nor Asiatic, nor like any other nation*. From Dionysius also it may be collected, that the Tyrrheni lived in the west part of Etruria, where the Pelasgi resided. Therefore the Tyrrheni were mixed with the Etruscans, which rather indicates that they were *the same people*, for the mixture was not of neighbourhood or commerce, but for common interest, and there was no apparent difference. This also appears in Silius Italicus."

So various and obscure have been the opinions on this mysterious people and language, all being mere speculation and guess-work. It has been compared by learned scholars, ancient and modern, with all existing Continental languages, and, as before stated, *no affinity*, not even the meaning of a single word, has been clearly established. Dr. O'Brien's acute notion, that it was a *dialect of the Celtic*, was never followed up with any farther investigation by himself, or as far as is known, by others. The Irish-Celtic has ever been subject, to the scoff, contempt, and sneer of most English scholars. I once heard a most reverend individual, a scholar of no ordinary character, and an author of high, and deservedly high, repute, assert in a literary meeting, "that the Irish language was a barbarous jargon,

in which all the discordant sounds to be heard in the farm-yard were mixed up—there was the drawling running of one note into another, of the cock's crow, the squall of the peacock, the cackle of the goose, the duck's quack, the hog's grunt, and no small admixture of the ass's bray." One ventured to ask if he understood the language; he answered, "No, but I have heard it spoken; I *know* a hog grunts, but I do not *understand* what he says." This is not a solitary specimen of witty but unjust criticism: it pervades most of the learned world, and has discouraged many from the study of the Iberno-Celtic.

Until last year, the University of Dublin had *no Professor of Irish!* A reverend and learned gentleman has been recently appointed. It is said, he speaks the vernacular Irish fluently; let us hope, that by his means, the most ancient written living language in Europe, may take its just place in the estimation of the learned, and escape from the undeserved and illiberal criticism of those, who while they condemn, acknowledge their incapacity, and virtually the injustice of their judgment. It has long been a reproach to the Irish University, that possessing the most ancient and valuable Irish MSS. in their library, they had no one competent to explain their contents. They have long had professors of the oriental languages, and even writers on Ethiopic and Sanscrit; but, till now, *no Professor of Irish*, not one of the Fellows has ever been induced to make himself acquainted with the Iberno-Celtic, which may justly contend with the most ancient language of the East, for precedence in antiquity.

A more just consideration of the claims of the old tongue of Ireland, it is to be hoped, will now be accorded, and it will not be despised, because it is not understood; it will, I trust, be examined by a scholar, a man of liberal

education and enlightened mind; one who will commence, perhaps, in some measure influenced by the prejudices of education, but who duly weighing every point of evidence, will accord due weight to each. If so, there is little to be feared; his former prejudices, if he have any, will eventually give way to his better judgment, and although he may find the literature of the Iberno-Celtic, scanty in materials, he will discover in it a mine of philological wealth, a guide which will explain most of the difficulties which have hitherto so much obscured the history of the ancient people and languages of Europe.

It is a singular fact, not generally known, that the most ancient Latin MSS. in Europe, were written by Irishmen, and the most ancient European MSS, are in the Irish language. I have in my own library MSS. unintelligible to common Irish scholars, and as the Irish are in general very happy in soubriquets, I have seen a MS. bearing the singular title of *Fuath na bh fomaridh*, (fuath na bhfomaridh) *the hatred of the pirates*, or *pretended scholars*, given to it because those worthies could not read it. The present Irish vernacular has a very limited vocabulary, only so much as is necessary for the purposes of rural life, and the wants of the peasant. Nine-tenths of the language have become obsolete and only to be found in ancient glossaries and MSS. Fortunately, the labours of a few scholars within the last two centuries, have collected the ancient words into the form of a dictionary, among these the late Mr. William Halliday (the compiler of the best Irish Grammar,) deserves honourable mention; by his premature death, Irish literature sustained a heavy loss; that learned and talented individual collected materials on the basis of Shaw's Gaelic Dictionary, which the late Edward O'Reilly added to and published; four-fifths of the words

contained in this work are now obsolete and unintelligible to the Scottish Highlander and the speakers of Irish of the present day.

Much of the Gaelic in the following translations, given as analogous to the Etruscan of the Eugubian Tables, and other inscriptions, is certainly obsolete and unintelligible to the Scottish Gael, and to those who merely speak the modern Irish. The Scots having no ancient MSS. know nothing of their tongue, beyond what has been acquired orally, which is limited and meagre when compared with the old language.

It has been asserted, that the modern Gaelic has no terms of art or science; this, however, is to be attributed to the circumstance of their having been lost by non-usage; for the ancient Irish possesses all the terms known at the time it was colloquial. The present Irish vernacular has not now in use one-fifth, if so many of the words to be found in the ancient glossed MSS. and glossaries, it is therefore not a matter of surprise that these works are not understood by those who speak the limited and corrupted vocabulary of the present day, and who are also for the most part illiterate. To those, who read and write the modern language, ancient MSS. are unintelligible, and even to many who pretend to translate them.

It is in the ancient Irish MSS, that the old Celtic language is exhibited in its purity. Glossaries of the Irish Gaelic exist in MSS. written some centuries since, explaining words, even at that time obsolete; from these sources have been drawn the requisite information and the explanation of the most difficult portions of the Etruscan inscriptions; at the same time, it should be observed, that much of the Gaelic placed in juxta position with the Etruscan, is intelligible even to the vernacular Irishman or Scottish

Highlander. The similarity, it might be added, the almost identity, is remarkable, there are very few variations even of a letter; and as the same sentences occur frequently in the Eugubian Tables, although with different adjuncts, and in various positions, they always harmonize with congruous sense and meaning.

The most celebrated of the ancient Irish Glossaries, is that ascribed to Cormac, King and Bishop of Cashel, who lived about A. D. 901. Whether written by him or not, it is of very great antiquity. There are two or three copies in Trinity College, Dublin; a very ancient copy on vellum, is in the possession of Messrs. Hodges and Smith, Booksellers, of College-green, Dublin, which I would ascribe to the twelfth or thirteenth centuries. A copy of this glossary made for General Vallancey, by Peter Connell, a tolerably good ancient Irish Scholar, with many glosses and additional explanations, I have had copied and collated with many others, and translated all the explanations into English. I have had copies made of O'Clery's and many other glossaries, and I believe possess copies of the best, if not of all, that are extant. In addition to which I have interleaved Dictionaries with many thousand words added from the Books of Ballymote and Leacan, and the Leabhar Breac, Brehon Laws, and other ancient MSS. glossed and explained by interlineations, especially those of the ancient laws. The language of the Eugubian Tables being so ancient may be considered as the inchoate, primitive, monosyllabic roots from which the more modern compound language may be ascertained by analysis, and being understood, will assist greatly in determining the sources of many other modern tongues.

The best Irish scholars, as they are called, for the most part, acknowledge themselves incapable of translating the

ancient Irish MSS. and, indeed, they even consider it presumptuous to undertake it, and learned fellows of our university have joined them in their condemnation of such bold adventuring; and endeavoured to throw a wet blanket upon such an inquiry, as a thing not to be approached. I ventured in 1838 to read a paper before a learned Society, on the comparison of the Etruscan language and antiquities with the Irish, which being referred, as is usual, to a Committee, I received from the Secretary a letter, of which the following is an extract:—

"With respect to the paper on the Eugubian Tables, the Committee are of opinion, that the alterations which you have made in the text of these tables (especially in the division of the words,) are altogether arbitrary and unauthorized, and, that the translation given, (though composed of Irish Roots,) is not the Irish language either of the present day or any other period."

"Indeed, when it is considered, that the Irish Records are more than two thousand years more recent than the assumed date of these Tables, and offer the greatest difficulties to the best Irish Scholars, it is not to be supposed that the modern dialect of the Irish could afford any clue to their interpretation, even supposing them to be a language kindred to the Irish."

As I am not aware, that among the Members of that Committee there was any one who even pretended to be an Irish scholar, or at all to understand the language, they must have consulted some one whom they considered worthy of the appellation of the best Irish scholar, who, speaking by the pen of the secretary, acknowledges that the translation given was in Irish Roots, which is all I could require at their hands; that fact could not be denied. That I supposed it possible, "that the modern dialect of

the Irish would afford any clue to the interpretation," is not extraordinary. I never said it would accomplish the interpretation, but afford a clue: this it has done, for there are many passages in the Eugubian Tables which are intelligible even in the modern dialect of the Irish.

Whether I was arbitrary and unauthorized in the division of the words, will now appear by comparison, as the columns stand in juxta position, and all are able to judge. The division is merely made into syllables, which so far from being an unnatural, or arbitrary division, is the only division which could reasonably and fairly be adopted.

Of the learned members of this committee I do not now complain: they agreed in opinion with their secretary, and thus prevented the premature appearance of the paper. My object in giving these extracts is for the purpose of availing myself of the testimony of these highly gifted and learned scholars, to the fact that the individuals, considered by them the best Irish scholars, encountered "the greatest difficulties" in translating ancient Irish MSS. by them called records. They had experience and specimens of the results of the exertions of these best Irish scholars, which demonstrated that they not only encountered difficulties, but found them insurmountable, for they were unable to render the ancient Irish, they attempted to translate, into common sense English; but still the committee considered these translations worthy of a place in their Transactions, and a gold medal.

The other points of criticism of the learned Committee are touched upon elsewhere, not properly referring to this part of the subject. I shall now merely state, that considering the Committee very incompetent judges, and the best Irish scholars in their judgment, whom they consulted, not of sufficient authority to decide the question, I perse-

vered, and now, without any great apprehension, venture to publish the result.

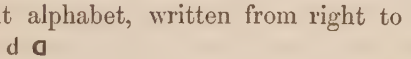
It is true, that in the paper then read much was mistaken, which further investigation has corrected. It may also be considered certain that many errors still exist, even in this translation, some of which may hereafter be discovered, while the perfectly accurate meaning of others may never be known. These circumstances, ought not, in my humble judgment, to prevent the publication of what is known and certain, for, with all its imperfections, the general gist and meaning is certainly given with tolerable accuracy. It being quite impossible so close an analogy could be an accident; the essence of the languages of the Etruscans and Celts may fairly be considered identical. At the same time, no one could presume to flatter himself, that a translation of such difficulty could be made perfect by a first effort. I commenced the study of the Irish language late in life, and would willingly have foregone the laborious exertion, could I have been fortunate enough to have met with an Irish scholar capable and willing to have done justice to the subject which so much interested my thoughts. If in early life, I had been acquainted with the language, the task might have been accomplished with less labour, and perhaps more perfectly.

The most ancient Etruscan alphabet, exclusive of double letters, consisted of but fourteen simple letters, of which four were vowels, , , , , and ten consonants, , , , , , , , , , . The arrangement of these appear in some inscriptions to have been nearly in the same order as the Greek and Roman.

The power of many of these letters, as stated previously, has been, and still is, a matter of doubt and uncertainty among the Italian writers—that published by Mrs. Hamil-

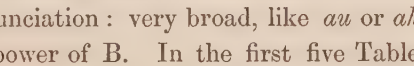
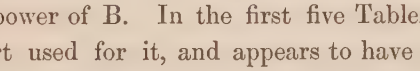
ton Gray, on their authority, is very erroneous. Now there is little reason to question their accurate power, as the same words occur in the sixth and seventh Eugubian Tables, in the more recent Etruscan or Roman character, that are found in the five first, in the ancient Etruscan, from which the power of the latter has been ascertained with precision and certainty.

The sound of the letters among the Etruscans may be judged by those in use among the Irish, which are broad and open, as among the Continental nations; but sound, in an investigation of this nature, although of some, is but of minor importance.

The ancient alphabet, written from right to left, is as follows: 

The double letters:

A, the first letter, has the broad power of A, according to Irish pronunciation: very broad, like *au* or *ah*.

C has the power of B. In the first five Tables, 1 is for the most part used for it, and appears to have been the letter most in use for this sound. In the sixth and seventh Tables, V is often used for B—BESTISIA and VESTISIA are written for  , VER for  .

K had the power of the Greek Kappa and the English hard C; it does not appear to have had the soft sound of the English C. In the ancient Etruscan it is always used for the G, which had no place in the oldest Etruscan alphabet.

E—This letter had the power of the English A, and has that sound still among the Irish and continental nations.

F—This letter had the power of F. The 8, *i. e.* PH, is very often put for it in the Eugubian Tables.

I had the same power as I among the Irish and the Continental nations, viz, that of the English E.

—This letter has the same power as the Roman L.

—This letter had the power of M. The prostrate S (M) is often put for it, and it is sometimes difficult to discover whether the letter is intended for or .

has the same power as the Roman letter N.

—This letter has the same power as the Roman P. In the most ancient Etruscan inscriptions it is used, as before stated, more frequently than to express that sound.

, , —These are the forms of the letter R among the Etruscans, of which it had the same power.

, d, M—These forms were used by the Etruscans for . In the last two Tables the word is written STRVSLA, and VESTISIA, which settled the power of the second character, d. From this, it is probable, was formed the Irish , to which it bears some resemblance in form, and the sound is not unlike the soft *g*. In the Italian alphabet, published by Mrs. Gray, it is put for *z*, or hard *s*.

—This character was constantly used to express the sound of O among the ancient Etruscans, who had no other letter to express it.

The double letters were

—CH,

—PH,

—TH. was, probably, the mere aspirate among the Irish. The H in the two last Tables occurs frequently as a mere aspirate, placed between two vowels, as in HOS TA TU HABIEST, which in other places is written OS TA TU ABIEST.

, —SS.

The small number of characters, and great simplicity of this alphabet, is a proof of its very remote antiquity. No more letters were used than was necessary to express the sounds: by comparing them with the Greek there can be no question of a community of origin. The nice distinctions of sound between C and G, D and T, and S and Z, were not at that time sufficiently observed to require a separate character to express them; nor is there in the first five Tables a single instance of the use of the aspirate 𐌇.

The sixth and seventh Eugubian Tables are written in the Roman character, or what has universally been *considered Roman:* in language they differ not from the others. This would lead to the conclusion, as before stated, that the Etruscans had, at that period, invented and adopted a *new alphabet and mode of writing*, from left to right, which afterwards being used by the Romans, and handed down to us by that people, was considered Roman, but which was really borrowed from their predecessors, with all the other concomitants of civilization they possessed, although the obligation has not been acknowledged, or even till now suspected.

Among the additional letters to be found in this new alphabet are D, G, H, K, O, Q, of which the last is, perhaps, the most remarkable: it is like a C, with an elongation at the lower point, 𐌒, and seems like an abbreviation of the word *co* or *cu*, *co u*, from which form is the Latin *quo*, *whence*. The P differs little from the old 𐌑, except being turned to the right and having the drop-line a little curled, thus, 𐌐; but not like the Roman P, united to the perpendicular.

The Irish alphabet consists of seventeen letters, three more than the Etruscan, ↄ, ʒ, and ᴑ, which were, no doubt, borrowed from the more modern alphabet, as they

are the refinements on the sounds ƨ, ꝺ, and ꝟ. The power of the Irish was similar to the Etruscan, and the character bears a strong resemblance.

ᾳ, b, c, ċ, e, f, ʒ, ı, l, m, n, o, p, ꝑ, r, ꝛ, ꞃ or u.
Ⱥ, Ɓ, Ƈ, Ɗ, Ɛ, Ƒ, Ɜ, Ɉ, Ł, Ɱ, Ɲ, O, Ᵽ, Ɽ, Ƨ, Ƭ, *V* or Ʊ.

ɑ M
Ⱥ, Ⱶ, Ⱪ, Ǝ, Ⱨ, Ⱡ, Ⱶ, Ɱ, Ⱶ, ꝉ, ꝺ, ƨ, ꝺ, ꝟ.
ꝙ, ꝺ,

It is not necessary here to discuss the orthography or grammar of the Irish language, further than to remark on some peculiarities which are also observable in the Etruscan. Vowels are often substituted for each other: the same words are written promiscuously with an *a*, *o*, and *u*, an *e* or an *i*. It is very common in the ancient Irish MSS. where two vowels occur together at the end of one and the beginning of another word, or the middle of a compound word, *to omit the second letter*, especially where the sound will not be affected by it; and it is not uncommon to omit consonants for the same cause. Indeed, abbreviation was carried to a great extent in the oldest Irish manuscripts, so much so as to obscure, in many cases, the sense, and is one of the many difficulties in making out the meaning. The Irish ꝛ has the aspirated sound of *th*; it has the simple sound of *h* when it has a dot over it, thus, ꝛ̇; which is expressed in some ancient MSS. and when Gaelic is written in Roman character, by *th*. This accounts for Irishmen calling a *tree*, a *three*, a man, *Pether*, instead of *Peter*; *water*, *wather*; *butter*, *buther*, and *vice versa*. The Etruscans had their ⊙⊙⊗, *Theta*, and spelled the Greek *Hermes*, *Termes*, *Turmes*, and ⊟*urmes*.

The learned and acute Dr. O'Brien says, in his observations on the letter D, "In our old manuscripts D and T are written indifferently; *carad* or *carat*, *a friend*; *iad* or *iat*, *them*, *&c.*" On the letter T he says, "The letter T is

naturally commutable with D, both being letters of the same organ, and accordingly, in our old MSS. we find them indifferently written the one for the other.

On the letter G Dr. O'Brien observes, "It hath been observed in the remarks on the letter C, that it is naturally commutable with G, both letters being of the same organ and nearly of the same power; and hence, in our old parchments, they are written indifferently for each other." "The same indifference, or interchangeable use of letters G and C in the Latin tongue, and the latter being generally substituted in the place of the former, appears from ancient Roman inscriptions, and most particularly from that of the Columna Rostrata, erected in honour of Duillius, the Consul, whereupon were engraved the words *macistratos*, *leciones*, *pucnando*, *Carthaciniensis*, for ma*g*istratos, le*g*iones, pu*g*nando, Cartha*g*iniensis, &c." "Which gave occasion to Diomedes to call G a *new* consonant."

The elision, or cutting off letters, as in the Irish, occurs frequently in the Eugubian Tables, and was at first a great stumbling block to the discovery of their meaning, even when enough had been made out to demonstrate that all was capable of being translated. Thus, in the first line of the first Table, ᚃᚱ be ᛏᚱᚢ ᚄ e, is written 'SPE TUR I E, the first initial ᚄ being omitted; ᚠᚨ ᚢᚨ ᚨᛏ ᚢᛟ ᚃᚱ baᚢ is written F RA T RU S PER.

Many instances of these peculiarities occur in the Tables, which study and investigation brought to light; but the most important discovery was the monosyllabic character of the language, that *every syllable* was a *word;* after which most of the difficulties, before so formidable, vanished. More than once had these difficulties induced me to abandon the pursuit; it seemed to defy all inquiry and baffle every effort for elucidation; although some

passages were so palpably Irish, others seemed altogether foreign to that language. Reading over what had been some years before extracted from the preface to O'Brien's Dictionary, the observation "*that the Iberno-Celtic being chiefly monosyllabic should be esteemed the radical and ancient words*," it struck me forcibly that the Etruscan should be examined by this test, for if, as it appeared in many cases of the same origin as the Irish, its great antiquity would surely be demonstrated in its greater simplicity, and as the Irish was *for the most part* monosyllabic, a truth I was well aware of, the Etruscan *might*, and perhaps *ought* to be found *entirely so;* therefore, after having given up the investigation in despair, it was again commenced, and to my no small gratification, (a stronger and more forcible expression of the feelings excited on the occasion might be used,) success attended every step, and the greater difficulty being removed, by the help of ancient glossaries and MSS. minor obstructions were not so difficult to be overcome.

This discovery supplied a *rational* and *palpable division of the words* of the Tables, and other inscriptions. Sentences consisting of many words were divided by two dots, the one perpendicular over the other, like our colon (:), as they are hereafter printed in the text of the Tables, which, instead of being useful, rather confused and led astray, because it was naturally concluded that they *divided words of many syllables.* This, however, I found could not be the case, as the same sentence, *literatim*, was differently divided in different parts of the inscriptions, and in many cases very long passages have no divisional colons at all—therefore these divisions cannot be considered determinate or certain.

That the sixth and seventh Tables, written in the Roman

character, were examined by their framers with great care before they were placed where they were found, appears from certain erasures and insertions, *by way of correction of errors* committed by the engraver, exhibiting a great desire for accuracy, as well as demonstrating that the language was *then governed by rules of orthography and grammar* — a most significant test of a high state of civilization and progress in literature, the result of a long period of enjoyment of repose and political security, and the development of the highest exertions of the human intellect. The works of mind of this wonderful people, in the various departments of literature, science, sculpture, painting, commerce, architecture, mining, navigation, astronomy, and, in short, every other art and token of civilization, fill the mind with astonishment; all having germinated and been brought to perfection by themselves, and from them communicated to the rest of the world; and by "*the gentle attrition of commerce thus lighted up the flame of civiizlation,*" as has been elegantly expressed by Professor Heeren.

In various places in the Eugubian Tables, the modern Irish scholar may think it strange that the feminine article is prefixed to nouns which are at present used as masculine; but in ancient Irish MSS. we meet with many such cases contrary to the present usage; it is even of no unfrequent occurrence that in the South of Ireland nouns are used in the feminine, which in the West and North are used in the masculine. It is not, therefore, to be wondered at, that such variance occurs in the language of these tables.

It cannot be expected that the verbs in their various formations through the moods and tenses, could agree in all cases with those at present used (although they frequently

do, as we find in the MSS. of the fourteenth and fifteenth centuries, formations of verbs (i. e. verbs which are at present in general use) that are now quite obsolete.

It may be objected that the arrangement of some of the lines written in the Irish columns are unidiomatical, and therefore unintelligible to Irish scholars ; but by referring to our printed dictionaries, thousands of monosyllabic primitive words may be found, which, if arranged into sentences, will make good sense in an English translation, yet if the Irish original be read to the best Irish scholars of the day, it will appear to them, at first, an unknown tongue.

Many of the adjectives are taken adverbially without the prefixed particle go, which now converts them into adverbs; but this evidently could not be the case in the primitive language.

There is nothing more common in our ancient Irish MSS. than to meet a word written two different ways, and that too by the same writer, as we find in these Tables.

It is curious that, like the Hebrew, the adjective is often repeated to express a superior degree of comparison, ept ept, *very excellent or most excellent ;* thus, in the Hebrew, *tov, tov*, good, good, or very good, in Irish, gan gan, *farthest end.*

The verb neuter substantive is in many instances used as a mere affirmation, answering to the word *indeed*, and sometimes only as an expletive particle ; this is identical with a phrase which is very much used by Irishmen as a kind of exclamation, viz : muire (mushe,) which if properly written makes ma ire e i. e. *if is it*, or, if so, and which amounts to *indeed*, or *to be sure.*

There could not be a stronger confirmation of the correctness of the view I have taken of the Eugubian Tables, as to a knowledge of their contents being attainable only through the medium of the Irish language, than the same

peculiarities being discernible in both, a few of which I have noted.

In many of these lines we find that only a single letter is used for the word, as s for ɪr, *it is*, which also happens both in speaking and writing the vernacular, as ɪr maṫ, for ɪr majṫ, *it is good*, and very often this verb is entirely omitted in phrases, which, in the English and other tongues, cannot be dispensed with, as, ca, *what*, ḣ-ainm, *name*, dɪɪd, *to thee*, for ca or cad ɪr ainm duid, *what* is *the name to thee*, i. e. "what *is* your name?" ca ṫloiñeaṫ duṫ, *what is your surname?* &c.

As to the commutation of vowels, one for the other, any one acquainted with the ancient Irish MSS. will admit that I have taken far less liberty in that point than many writers of the last two centuries, especially those of the southern portion of the kingdom. The general acceptation of this rule at present, is that one broad vowel may be substituted for another, and one slender vowel for the other; but we even find a broad vowel supplied by a slender one, and *vice versa*, as ro, *this*, is often written rɪ; to this may be opposed that it only occurs when post-fixed to words whose characteristic or last vowel is small, and therefore in conformity with the rule, "slender with slender, &c." but such is not the fact, for it is distinctly so used, and is also written reo in some of our oldest MSS. and by the omission of either vowel, may have been originally indifferently written re and ro.

The article in the singular number is often written a instead of an, which is also the case in the vernacular, as may be seen in the original translation of the Bible into Irish, and in Dr. Richardson's edition of the Book of Common Prayer in the Irish.

In the last phrase of No. 15, and fourth phrase of 16,

and first and second last of 17, &c. of Table II. there is to be found one of the most marked peculiarities of the Irish language, viz.—that all nouns of the masculine gender beginning with vowels, will, when the article precedes them, have ᴛ prefixed to the noun, as in this instance where the ᴛ is prefixed to ᴀɴ, *time*, or *then*, which is so influenced by the preceding article ᴀɴ, *the*. This distinction of the gender is considered by our grammarians, to be a great nicety in the language, and is of so great antiquity as regards this word, that ᴛ has become its radical letter, and is, in fact, so written in our dictionaries, but certainly most erroneously. Another instance of the prefixed ᴛ becoming the radical letter by long usage, is found in the phrase ᴀɴ ᴛᴇ, *the person*, which when analyzed, reads ᴀɴ é, *the he*, namely, the article and pronoun ; and when this phrase is written in the usual manner ᴀɴ ᴛ-é, it is translated *he that*, or *the person*. There may be instances in which ᴛᴀɴ is written unpreceded by the article ; but the influence of the article, though unexpressed on the primary letters of nouns, is of very frequent occurrence in the Irish language.

At line 28, Table II, we have another remarkable example of the peculiarities of the Irish language, viz. one of our adverbial phrases, being a combination of two or more particles, which sometimes, in the combination of two words or particles, consist of the union of two letters, one from each of the two original particles or words they represent, as is the case in this instance, namely, ᴏʏ, *because*, which, reduced to its originals, makes ʏᴀ (or ᴏ as it is often written), *from* or *by*, and ɪʏ, *it is*—i. e. *by* (cause) *it is*, or *because*. Such also is the case with the Hebrew, where we have frequently only one letter for a word in compounds.

At line 14, last phrase of Table VII. the word for a

wing is written ꞇꝛ, but as it is written with an *e* in the dictionaries, I have added that letter in compliance with modern usage, though perfectly satisfied that the original root in the Irish was ꞇꝛ. This is satisfactorily proved by the use made of *e* final (or postfixed *e*) by the modern poets and also some modern prose writers, among whom may be ranked Donlevy, the author of a catechism in Irish and English, in which we find this vowel frequently and unnecessarily used.

If we look to the printed dictionaries, there we find a number of words, consisting of one, two, and three letters, which must be considered as primitive, and still have been inserted in those dictionaries as genuine Irish, although, unfortunately, the compilers have neglected to mention their authorities; and if a sentence be formed of these obsolete monosyllabic words, the translation in English making good sense, the original, if read to the best Irish scholar of the day, will appear to him an unknown tongue. Moreover, if a verbatim translation in English be given in the order of any other language, particularly of its idioms, such an English translation will not read smooth, nor make the best sense, until reduced to its English idiomatic construction.

(Table I. line 5.) One of the greatest peculiarities of the Irish language is the compounding of the pronouns and prepositions; which, when united, are so much changed, as in some instances to be scarcely traceable to their originals; and in this instance we have a striking example, viz. the word ꝼom, which is compounded of ꝼaoꞃ, ꝼu or ꝼo, *under*, and ꜧm, *us*.

(Table I. No. 11.) There are many particles in the Irish, whose original application has been long disused, except in connection with other words as suffixes and

affixes, of which we have a proof at line 5, in the word ad, *likewise*, which in the Irish is used as a reiterative particle, as, ad rmraṁead, *after*-thought; ad ġábáil, a *re*-taking; which in substance are the same.

(Table I. No. 11.) It has been for a long time a matter of dispute, whether the Irish word abaṁ, a *river*, was originally written with a b, or, in conformity with the Latin, with an m; but here we have a proof that the former was the true spelling, which is also borne out by our ancient MSS.

It is very questionable, if ṁ, which is doubled in many Irish words, has been so used in the earliest MSS. for in bṁ, a *head*, or *headland*, at line 3, it is written single. The probability is, that in compliance with the sound in speech of this letter in certain words, in some provincial districts, writers may have thought it necessary to double the ṁ, to represent that peculiar sound. We have a strong proof of this in the pronunciation of this word bṁ by a Munsterman, which is equal to bi*ng*, while in Connaught you can scarcely distinguish the sound of this character from that of ṁ single. Double letters, whether vowels or consonants, were not used in the earlier ages of writing.

The interrogative particles of the Irish language are always so used in connection with nouns and verbs, to which they are prefixed, but disconnected they bear other meanings, and sometimes an affirmative sense; of this we have an example in ca, *when*.

(Table I. Line 15.) In the second last line we have the adjective *good* written maṁ, which is the oldest form of it in the Irish; at present it is written maiṫ, which in Connaught is pronounced as if written maich, guttural, while in Munster it is pronounced mah, the exact sound of the example

in the Table; indeed, it would appear that the ancient Irish writers, like those of the Eugubian Tables, made but very little use, if any, of diphthongs and triphthongs, for we often find, in the more ancient MSS. a diphthong used where modern writers are in the habit of writing a triphthong, and a single vowel where they use a diphthong.

(Table I. Line 15.) In the last line the particle for *and* is ᚏᚏ, which is also so used in Irish; but some modern writers are of opinion that this is only an abbreviation for ᚐᚷᚏᚏ, This certainly cannot be the fact, for ᚐᚷ is a preposition meaning *at* or *by*, which must have been prefixed to the particle ᚏᚏ, to which the ancients applied a meaning somewhat equivalent to our *and*.

(Table I. No. 16.) In line 5, the word for *cause*, *means*, is ᚠᚐ, which the compiler of one dictionary states has been improperly used for ᚠᚐᚻ; but it is well known and admitted, that ᚻ pointed, which has the sound of *h*, is postfixed to words ending with vowels, in order to give the vowel a stronger sound, as must have been the case with this word.

In the third line of the same number, the word ᚠᚐᚔᚅ, *free*, may be also written with ᚐᚓ, instead of ᚐᚔ. Indeed, in the more ancient MSS. ᚐᚓ is more generally used, and has the sound of é long, especially in the south of Ireland; it is therefore very admissible that the original writing of this word was ᚠéᚅ, as written in the Etruscan. In Connaught they sound the diphthong ᚐᚔ like *ee*, i. e. giving a more lengthened and slender sound to the original é.

(Table I. No. 16.) In the second line the word used for voyage is ᚈᚏᚅ, which is now obsolete; but that in common use is ᚈᚏᚅᚏ, i. e. ᚏᚏ added to the monosyllabic primitive ᚈᚏᚅ. This shews that the ancient

Irish applied a distinct meaning to the word ꝛꝛ, possibly a similar meaning to that of ꝛꝛꝺ; and as the Irish language abounds with compounded synonyms to express the ideas of our poets more forcibly, such as bꝺꝛbeo, *life living*, i. e. *everlasting*, it is evident that in the course of time ꝛꝛꝺꝛꝛ superseded the use of the primitive ꝛꝛꝺ.

(Table I. No. 18, line 1.) The word for increasing is here written with ꝛꝛ, which is also written with one ꝛ; but it would appear that the improvers of the ancient Irish language made it a point to distinguish such words as were similarly written, but which bore different meanings, by doubling a letter in one and writing the other single, such as ᔕn, *the*, and ᔕn, *in*, while both these are written ɲn and ɲnꝺ in ancient Irish MSS.

(Table I. Line 4,) The word ꝼeɔc, *light*, is quoted in the dictionary from a work entitled ꝛᔕɲn bo cꝛᔕɲlgne, or the *Cattle Prey of Cuailgne*, an ancient territory in the county of Louth. This work was composed about the fifth century, and refers to a portion of history which took place at the commencement of the Christian era; there are copies of it extant, written on vellum in the ninth century. The word ꝼeɔc, or ꝼeɔċ, *light* or *vision*, is from the same root as ꝼeɔc, the second person singular, imperative mood of the verb to *see*, in which person and mood we find the root of every verb in the Irish language. We also have ꝼeꝛċ, *see*, or *behold*, which in old MSS. is written ꝼec from which primitive root all the other forms are derived, and which agrees with that in the Eugubian Tables.

(Table I. No. 19) In the third last line the word for *certain* is written ꝼíoꝺ, the principal part of the sound being conveyed by í. This word is also written ꝼíꝺ, which it is stated in the dictionary, is put for ꝼíoꝺ, but this is erro-

neous, for ꝼi͛ꞃ is the primitive root and not that which is written with the diphthong.

(Table I. No. 20) The word ꞑo, *then*, is now quite obsolete, and its explanation ꝺꞑo, as found in our glossaries, is also obsolete, except to such Irish scholars as are in the habit of reading ancient Irish MSS.

In the third last line of the same No. the word for *day* is ꞇꞃꝺ, which is so written in the dictionary, but the ꝺ is a mere addition, without sound, and forms no part of the primitive, which must have been ꞇꞃ, as written in the Table; for in hundreds of words we find the ꝺ similarly used, and without bearing any part of the sound of the syllable in which it is, except this, that in some provinces it shews that the preceding vowel, or vowels, have a particular sound from that of other positions in which they are used, and in the south of Ireland the writers of the language frequently omit this letter in those words, as we find in the dictionaries where the same word is written with and without the ꝺ; ⁊ꞑꞇuꝫ, *to day*, is still in common use.

(Table I. No. 24, line 5.) The word ꝓoꞁꝛ, a *port*, or *harbour*, has been considered by many to have been introduced into the Irish vocabulary from the Latin; but we find this word used in one of Amergin's Poems, a composition in the Irish language several centuries before the Christian era, which proves that the Latin word has been derived from the same source with that of the Irish.

(Table I. No 25.) In line three, the word for *now* is ⁊ꞑoꞇ. This word is indifferently written ⁊ꞑoꞇ, ⁊ ꞑoꞇ and ꞑoꞇ, which last form, it is stated in the dictionaries, is only put for ⁊ꞑoꞇ. This is one of those adverbial phrases so peculiar to the Irish language, and is compounded of ⁊ꞑ, *the*, the article, and oꞇ, a *cessation*, *stop*, or *punctum* of time, namely, *the point* of *time*, or *now*.

In line 6 of the same No. we have bṙ, *was*, the preter indicative of the defective verb ɪṙ, *is*, which by most grammarians is made to form a part of the verb neuter substantive bɪ, *be thou*, &c. but this is erroneous, for they are two distinct verbs. Some grammarians have written this word bṙḋ, but in doing so they had no positive authority to support that form, because ḋ is in this case a mere unauthorised postfix, as before stated, such as it is used in bɪḋɪm, *I am*, the present indicatlve of bí, simply for the purpose of shewing the division of the two syllables, for ɪm is the synthetic form of the first person present tense added to the root bɪ, and which form is fully borne out by the Tables to be correct. This tense is also written ba, and has sometimes a future signification as well as another form of the same verb, viz. : ab, which answers to either the present or future tense. See an example of ba, *will be*, at No. 32, line 3, and many others.

(Table I. No. 41, line 1, lar, *light*.) The word for *light* is variously written in our MSS. as lér, lerṙ, léar, leor, lar, &c. all apparently being derived from lar, the root of the verb to *light*, *illuminate*, &c. Those forms written with diphthongs are the manufacture of the poets to suit their verses, in lengthening the feet of the metre by poetic liberty. The roots of this word are la, *day*, ɪṙ, *it is*.

(Table I. No. 43.) The word ṙṙ, *under*, occurs twice in this No.; we also meet with it written ṙa, in which two forms, we have it in our dictionaries; as to the forms ṙaɪ and ṙaoɪ they must be of a modern introduction.

(Table I. No. 49.) In the last line of this and in the first of 50, we have the word ceaṅ, *a head*, written with a single ṅ, whereas, in the Irish dictionaries we have it with a double ñ, which certainly was not the original character used, concerning which, see note on No. 18, line 1.

(Table I. No. 71. line 3, cɲɟc, *the end.*) Some Irish writers are of opinion that this is an inflected or oblique form of cɲɟoċ, which they assert is the nominative; however, it is more reasonable to suppose that the former is the primitive root of this word, and not that which is written with a diphthong. The genitive or possessive form of this word is cɲɟce, being the addition of e postfixed to the root, and which e must have an additional meaning attached to it, probably *of.*

(Table II. No 7. line 6.) The word for *hill* is cɲoc, which word alone is sufficient evidence that the language of the Eugubian Tables is the same as the Irish, for in no other language do we find this primitive word, which in its construction is similar to the unpointed Hebrew; the word *knock* so generally used throughout the kingdom is a corruption of this.

The preposition ꝺ3, *at*, *by*, or *with*, is always written with c in the first five tables: the manner also of writing it in ancient Irish MSS.

(Table II. No. 57, line 3.) The word for *knowledge* is ꝼɲr, which, in the modern language, is written more generally ꝼɲor, but the form here used is the primitive; we find it so written in our ancient MSS.

(Table II. No. 71.) In a former note is pointed out a peculiarity of the Irish language, in the influence of the article on the radical letter of substantives, distinguishing their genders, and in the same is stated, that it also shewed the gender of the pronoun by prefixing ꞇ to that of the masculine; but this nice grammatical distinction was not generally observed in the original language, as we find an instance in this line, nor was the article always written before the object as it is now written in the modern tongue, for we meet with many instances to the contrary in these

Tables; see No. 73, line 4; and it sometimes occurs unaccompanied directly by either noun or pronoun.

(Table III.) The word for *point of land* used at No 1, line 1, is roc, which literally means a *snout*. That the Irish were very fond of using fanciful and figurative expressions to convey their ideas of actions and objects appears in the ancient MSS. which abound with such sayings; as for instance, a hero obtains the epithet of a lion in strength, a tiger in fierceness, a bear in prowess, a wolf in rapacity, &c. and by the historians we are informed that Ireland, on the approach of the Milesians, appeared to them like a pig's back. These distinguishing names of different headlands, promontories, &c. are most scrupulously observed by the Irish of the present day, who still retain the names of townlands and territories that were imposed on them upwards of two thousand years ago. As to the accounts written of battles, the language used in them is extravagant in the extreme; in the description of a single act, it often happens that ten or a dozen adjectives are strung together to qualify it. At No. 3, line 1, we have another of these terms (ror) for a promonotory, but of a different description to those others, for this means a certain portion or tongue of land jutting into the ocean, such as the Rosses in the county Donegal, and the barony of Irrus, in the county Mayo, which means the Western Ross, i. e, ıar ror or rrr

(Table III. No. 16, line 1.) The word here used for the *left hand*, shews its Druidic origin, as well as ɔear the *right hand*, for the signification of cle is *evil* or *bad*, namely, that the omen appearing on that side of the Druid, was bad or denoted evil.

(Table III. No. 19, line 4.) The word for *new* is ŋr, which in the dictionaries is written ŋraɔ and ŋraʒ, but the

form here used is the original, and is so used in ancient MSS. it is also its general pronunciation in Connaught, but in Munster it is pronounced ŋó, in which form it appears at No. 25, last line.

(Table III. No. 29, line 3.) The word for a *ship* is ŋaeb, from which, or at least from the same root, the Latin *navis* is derived.

(Table III. Note, No. 7 and 8, &c.) It has been stated by some Irish writers, that, as in the Hebrew language, the letters of the alphabet, were the numerals used by the ancient Irish. In the MSS. I have examined, I could find no authority for this assertion; in the most ancient of them we find wherever enumeration takes place, the characters used are similar to those in the Eugubian Tables, and which have been proved by the late learned Dr. O'Connor, to be distinctly Irish: on this subject there could be no better authority.

(Table III. Note, No. 10.) The word bel, a *mouth*, has been figuratively used by the Irish to denote the entrance to a harbour or the mouth of an inlet of the sea, and is of very great antiquity as so used; for instance Belfast, and all such names as begin with Bel along the coast or the entrances of harbours, are so derived; it is also applied to the entrances of fords across rivers, as bel-aṫ-cliaṫ, i. e. the entrance (or mouth) of the ford of hurdles, viz.: the ancient name of Dublin.

The word given in the Tables for *easy* is for, which is now used as the comparative and superlative forms of frar, *easy*, although some modern writers have made frra or fora the positive form, and it appears correctly so, as we find by the primitive here written, which is the same except the postfixed a, added, perhaps, in accommodation to rhyme.

(Table VI. No. 41, line 2.) The word bṗaċ, *ever*, has been frequently written, by various writers, bṗaċ̇, in conformity with the opinion that it means the day of final judgment, and is therefore of Christian origin; but the word is universally pronounced bṗaċ, and has been so written by very eminent Irish writers, among whom were the translators of the Bible. The word thus written does not mean judgment, nor even that written with ċ, and we may therefore conclude that it has nothing to do with Christianity; bṗeiṫ is the word for judge and judgment, according to Cormac's glossary.

(Table VI. No. 78.) The word mjl, *a thousand*, which in the modern Irish is written mjle, may be considered to have been introduced into the Irish from the Latin *mille*, but we meet with the word in the oldest MSS. and used in connection with Druidic computations; it is also used in the scale of admeasurements found in the books of Leacan and Ballymote, most of the terms in which are now obsolete, and bear internal evidence of being of pagan origin.

The word i, *an island*, so often occurring in these plates, is rather obsolete, although Irish scholars are very well acquainted with it, in treating of Island of Collum Kille, or the island of Iona, one of the Hebrides, to which that Irish saint retired in the beginning of the sixth century, at which period this word was in general use, both in this country and in Scotland; the term at present known among the Irish is inis, from which the word Inch, as applied to various places throughout the kingdom, is derived.

The names of islands in the British sea are very common with this termination; Anglesey, an glas i, *the grey island;* Jersey, iar ir i, *the farther island;* Guernsey, gar an ir i, *the near island*, &c.

The most ancient compositions in the Irish language,

exhibit its monosyllabic character in a most remarkable manner, and shew the strong affinity, if not identity, of our oldest Iberno-Celtic with the Etruscan, at the same time they exhibit the wretched attempts at translation or explanations of the old Irish MSS. by most of the Irish scholars of the last two centuries. Well might old Geoffry Keating complain of the incapacity of the scholars and scribes of his day; who, he says, knew but little of what they were copying, and by their blunders rendered much good writing obscure and ridiculous.

AMERGIN.

The most ancient compositions in the Irish language, are four poems attributed to Amergin, or Ammuirgan, who is said to have been son of Milespan, or Milesius, as he is more generally styled, giving the name a Latin termination. He was brother to Heber, Heremon, Ir, and the other brethren, the chiefs of the colony of Celts, who are said to have conquered Ireland, near ten centuries before the Christian era.

These poems are found in the books of Leacan, Ballymote, and the book of Conquests, copied from more ancient MSS. now lost, or, if existing, unknown. In all these books the glosses, or scholia, are various and extended, each scholiast endeavouring to make out a meaning, but all have been singularly unfortunate. They have not been able

to give a rational rendering of sense, and have perverted the whole so much as to render them ridiculous and contemptible, as has been the case with most of the translations from the ancient Irish, producing feelings of little respect, if not of derision, in the learned of other nations, for Irish literature. The Irish writers for the last two centuries have certainly obscured the dignity and beauty of their ancient literature by puerile conceits and absurd attempts at translation.

Some have declared these poems of Amergin to be mere jargon without meaning, a kind of *Fee Faw Fum;* others, that one of these poems, the second on our list, beginning, "ꝼꞃoꝉ ꝺoꝉ ac ꝺa," was a judgment of Amergin between the Tuath de Danans and their Milesian invaders, on the modest proposal of the former, that the latter, having taken them by surprize, should go a certain distance to sea, so as to give them an opportunity of exercising their magic against them, and fighting them on more equal terms. The name of Amergin may be imaginary, and *the title* of the first poem mistaken for the *name of the poet.* Aṁ ṁuiꝉ ʒaꝺ meaning nothing more than the *wide or extended ocean sea.* One of these poems is an account of the passage of a ship across the Bay of Biscay to Ireland, being as it were an Irish account of the event celebrated in the Eugubian Tables.

The language of these poems bears a most striking and extraordinary resemblance to that of the Etruscan Tables. It is monosyllabic, many of the expressions are the same, and the style of the whole is very like. There can be no doubt of their very remote antiquity, being handed down by successive transcribers for centuries, who, ignorant of their meaning, had no motive for deception; they transcribed them from more ancient copies to preserve them as ancient

monuments of their country, admitting their incapability to develop their meaning. They have been nearly as much a sealed book as the Eugubian Tables.

Our readers may now form a just estimate of the identity of the ancient Iberno-Celtic with the Etruscan of the Tables of Gubbio, and satisfy themselves from these translations, that the comparison made between them, is not a credulous, nor over-stretched effort of imagination, but that the author may reasonably demand the judgment of the learned and the public, affirming the identity of the Celtic and Etruscan tongues, which to him appears established by irresistible evidence.

The original monosyllabic character of the ancient Irish is fully exhibited in all the earlier compositions in the language, in the following poems ascribed to Amergin, and that of Lughaidh mac Ith, who is said to have been his contemporary; it appears, also, that in all these compositions, the *u* is put where the *o* appears in modern writing, which last had no place in the old Etruscan alphabet, and again the c appears instead of the ʒ, which also was unknown to the older Etruscan. O'Reilly has given this poem of Lughaidh's in the dictionary, under the word ꞇɲbc̄eꞇc̄, but his version differs much from other copies.

In order that the comparison may be made with more ease, literal translations of Amergin's Poems, in the following pages, are placed in the pages opposite the Irish originals.

Amergin's First Poem.

Am mrṁ gan.

1 Am gaoṫ ṅ muṁ
2 am toṁ tṁe at tan
3 am fraṁ man a
4 am dam re tṁ
5 am rec fan aṁl
6 am dean gneṁe
7 am cean lr ba
8 am tur ag an Gael
9 am eo ṅ liṅd ṁb
10 am loc ṡ maṁg
11 am bṁg dan a
12 am ca la fodb
13 fean ar feach ta
14 am dae del brṫ
15 do chṅd cot ṅr
16 coṡ che ṅot gleṅ
17 cloch an rlebe
18 cṁa dr ṡ lr ṁh
19 fṅṅ eadh gneṅ ṡ r
20 cṁa reacht rṡ echt
21 rṁt gan ecc la
22 cṁr ṅoṅ do gan
23 ear ra ṅṙc cṡ
24 cṁa be ṁa a br
25 an o tṁg dead dan
26 cṁa br an dead
27 ṁa ach tṡ bṡ de
28 cṡ a do ean
29 cṁa de a dealb rṫ
30 feab ṁa aṅ dṁoṅd
31 dṅ dṁoṅd a ṡ leṫ
32 ceaṅ ta dṡ ceaṅ tuad lact at

Translation of First Poem.

The Wide Ocean Sea.

1 Ocean sea is tempestuous
2 ocean's waves are also everlasting
3 ocean's tides swell and roar
4 ocean surrounds this earth
5 ocean's rocks pierce the surface
6 ocean is wonderful as the sun
7 ocean will ever be the chief of waters
8 ocean's voyages are steered by the Gael
9 ocean's shores abound in salmon
10 ocean is a lake plain
11 ocean's power is glorious
12 ocean which is this day known
13 to man it is indeed by voyages
14 ocean has a good surface and
15 by our people then is covered
16 on which then also steering
17 by the guidance of the rocky mountains
18 where there is knowledge of water and the ridges
19 and at length protection in the sun's absence
20 what from this with her great deed
21 but peace, with or without day
22 where it is over, to it near
23 a torrent stream of water what
24 how by night the going was
25 steering from coming in quick time
26 how was steering swiftly
27 going with to that being day
28 how the going to as a sea bird
29 how by day on the surface and
30 the power of going so safely
31 pleasant safety in the light
32 to the head indeed without light, to the head north reckoning also

33 ꝺa ȷ leꞃ ꝼoꝺh aȷll co blach
34 cach aȷn aȷlle aȷl ȷꞃ ꝺe
35 ꝼȷ e aꞃ com eaꞃ ceaṅ ꝺe
36 ceaṅ ꝺe ȝaoꝺ.
37 am ȝaoꝺ ȷṅ mꞃȷꞃ

The Second Poem, called by the Irish Writers, Amergin's Decision between the Milesians and Tuath de Danans.

1 Ꝼȷoꞃ ꝺoꞃ ac ꝺa ꝺṅṅ ȷ ꝺe
2 ꝺaꞃ ṅaoȷb ꝺaṅꝺ mꞃṅ ȝlaꞃ a
3 mbꞃoȝh maṅ ab ꝺȷb crm aċꝺ ꝺa
4 claṁ ꝺaꞃ cȷꞃb a ȷaꞃ lȷṁ caꝺ
5 coṅ ceaꞃꝺ aȷm ꝺrȷṅ ȷ ꝺe ꝺȷꞃe
6 ꝺoꞃ ac ꝺa maꞃ o chaꞃ a ȷꝺ
7 ꝺaṅ a ȷꝺ ceaꞃꝺ maṅ a ċaꞃṅ*
8 ȷṅꝺ am a ȷꝺ
9 ȷṅ ma aꞃ be a ȷꞃ ꝼꞃȷb.
10 ꝼȷꞃ ꝺoꞃ ac ꝺa

The Third Poem, called The Poem composed at Sea by Amergin.

1 Aȷl ȷ ꞃ ȷaꝺh neꞃ eṅꝺ
2 eꞃ maċ mꞃȷꞃ mo ꝺꞃch
3 aȷꝺ ac ꞃlaḃ ꞃneaꝺ aċ
4 ꞃneaꝺ ac coȷll cȷoꝺh oċ
5 cȷoꝺh ab eaꞃ ac
6 eaꞃ ac loch lȷoṅ maꞃ
7 lṅꝺ maꞃ ꝺoꞃ ꝺȷob ꞃa

* Carnesoire Point, in the County of Wexford.

33 well in the light known all the journey easy
34 each year's journey always it is by day
35 from danger it is protection to the torrent's head it is
36 the head it is windy.
37 ocean's sea tempestuous—

Translation of Second Poem.

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1 True voyage by it is on the waves by day
2 long did the ship continue on the green waters
3 anxiously considering our situation protected by law it is
4 the crew a long way swiftly to the west sea contended
5 keeping right in the ocean's waves to the ridge of the land
6 the voyage with well as from the ridge of the *Turn**
7 boldly the ridge right before the Turn
8 in the ocean the ridge
9 in well steering at night to the west Frith of the country
10 the true voyage is good

Translation of Third Poem.

---

1 Journey into the country from east by water
2 much in from the sea happy when
3 by the knowledge mountain streams with
4 streams by woods and refreshing showers
5 showers which swell the rivers which form cataracts
6 waterfalls which flow and fill the lakes therein
7 lakes sea *heavy*† from wells flowing

* Carne. † As deep as.

8 dhon na dradh oen aigh
9 aenadh nigh de am na

10 de am ainn dor dradhadh
11 drad a mic mil ead
12 mile long lib eanna
13 lib eann and er e
14 and di clar dhe dal
15 no gaoth no gaor ban bhear i
16 ban brai gni be
17 ad ba lean e
18 er e mon or drf
19 er e ban ail fior
20 ail i r lath nen end

Fourth Poem of Amergin—On the Fisheries.

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1 Cach ain lan om do drf cal erc in inber aib
2 larc cach mirn mo dach
3 din do maidhm earc larc o
4 fo thrigh re ad aib en

5 fainnic ci cruaidh
6 cair ainn fion ce da ib
7 larc leatan ail fort
8 ac laid dom in nerc
9 larc ac muin

8 wells *flowing** for this happy country
9 hilly mountains extending to the ocean and extending (i. e. extending from ocean to ocean)
10 warm (along) the ocean east fruitful (along) the north
11 the country its inhabitants honey season
12 a thousand ships with you by skill
13 with you knowledge exalted great it (is)
14 high (or elevated) without drains, free of fogs
15 to go by wind to go skillfully it is the white headland
16 white are the waves in the night
17 also will be the sea
18 great it is before the shore first
19 much it sea journey hither
20 journey into the country from the east by water

Translation of Fourth Poem.

1 Each year in the distant west in the first months are fish in the mouths of the rivers
2 Fish in each sea timely increasing
3 The land rivers (or waters) abound in fish
4 Likewise the swelling tides of the moon increase the waters of the rivers
5 The seas though rough
6 Along the coast are smooth and the land is good
7 Salmon and broad flat fish are in the mouth of the ports
8 With situations at the mouths for fishing
9 This fish in each sea.

* Spring.

It is to be observed, that the last line in each of these poems is a repetition of the first. This is a rule which has prevailed among Irish poets for some centuries past; and perhaps obtained, in the first instance, to mark the end of one and the commencement of a new article, Irish writers being very economical of their parchment, or other costly material, on which they wrote, and seldom leaving any portion of it unoccupied. Therefore these lines should not be considered as part of the original poem.

It is also very probable that the four poems are but a continuation of each other, and were originally but one poem, or, perhaps, merely a portion of a longer and more perfect one, descriptive of the first voyage to, and settlement of Ireland.

The copies in the Books of Leacan and Ballymote are much less perfect than those of the Book of Conquests, which has been on that account selected as the text for our translation. The O'Clerys, who compiled the latter from ancient MSS. were more learned and intelligent, and appear to have been anxious to ascertain and preserve the purity of the original, while the scribes of the Books of Ballymote and Leacan, in many cases evidently did not understand what they were copying; and the scholiasts, in many of their glosses, make sad nonsense of their explanations, of which the following are a few specimens. In the first poem they make Amergin speak of himself:

"I am the wind at sea, i. e. in depth.
I am wind and sea in strength, or I am equal to a wind at sea, in power, activity and *ingenuity!*
I am a stormy wave of the sea, i. e. in weight.
I am the roaring of the sea, i. e. in terror.
I am seven battalions, i. e. in strength and force.
I am an ox in strength, i. e. a bull.

I am a bird of prey on a cliff, i. e. in cunning.
I am a ray of the sun, i. e. in clearness.
I am an intelligent navigator.
I am a fighting bear, i. e. in fierceness.
I am a salmon in a pool, i. e. in swiftness.
I am a lake on a pool, i. e. in extent, or great in magic!
I am an efficacious artist, i. e. in power.
I am a giant with a sharp sword, hewing down an army, i. e. in taking vengeance," &c. &c.

These blunders have arisen from giving the word ᚐᚋ, *the ocean*, the meaning of the English verb *am*. I find ᚐᚋ explained as ᚌ ᚋᚓ, *I am*, in *one* modern glossary only, and therein this poem is quoted as the *only* authority. In no other Irish dictionary, glossary, or authority, have I met with ᚐᚋ as the first person of the auxiliary verb. It is scarcely necessary to defend or even assert the rendering above adopted—the sense of the whole carries conviction with it, while it tends in a remarkable manner to identify the Irish with the Etruscan.

The Poem of Lughaidh Mac Ith.

1 Suidh am fuin or in tṡáet aimh teaċ fuáet
2 Cuit for ted mor in teċt ect dom muáet
3 Air neid am duibh at bat beinn fi al a hainm
4 Fuil niad nean or ginian glan
5 Mor in fcal cruad nom cluin feafil dag at
6 Fion no feall fail bar do fuid.

Translation.

1 Sitting cheerfully and talking in our dwelling near the ocean on a chilly day,
2 We were surprized at seeing something as large as our house approaching,

3 Struggling with death on the ocean and threatened with destruction if they approached our rocky and dark-named shore at night,
4 The waves were strong and boisterous but the sun shone bright,
5 Greatly did the heroes struggle and heroically did they contend,
6 Surely they shall not see the sun setting which they saw arise.

The translation of this fragment, by the Irish scholiasts, is too absurd and ridiculous for insertion.

It must be admitted, that the specimens of ancient Irish literature exhibited in the confusion and mist of erroneous modern translations, justify, in a great measure, the low estimation in which it is held by the learned of other nations. We find, in a work published under authority, the following given as a translation of an old Irish poem:

1. AILEACH-FRIRIN PLAT of the *king-rath* royal of the world;
   DUN, *to which led horse-roads, through five ramparts;*
2. *Many its houses, just its plunders,* scarce its stores;
   Lofty CAISLEN is AILEACH-FRIRIN RATH of the good man;
3. DUN, place of shelter of heroes, *noble stone-house.*
   HILL, on which slept the DAGDA, red its flowers.
4. Delightful place is AILEACH-GABRAN, green its bushes,
   SOD, under which placed the DAGDA the resting mound of AEDH.
5. I relate to you the true DINSEANCHUS of AILEACH—
   Half of the world would not burn a house of its houses.—
   Memoir of Londonderry, 223, 224.

The foregoing is an exact copy of the original, with the capitals and Italics.

The following still richer specimen is the more remarkable, being found in an essay which obtained a gold medal

from the Royal Irish Academy; on the presentation of which the president complimented the author in an eulogistic address, afterwards published in the proceedings, in which he said, that "*from these translations full historic certainty may be obtained respecting the ancient state of Ireland.*"

"Cuan O Lochain composed the following:—
"Gives beauty to the women,
Teamur without weakness after being erected
The daughter of Lughaigh received in her hand
A hill plain, *which was sorrowful to a harlot.*
The portion which *the wife of Gede* requested
Of her husband, I have heard
(Was) a fair coloured *dingna* of delightful ascent,
Which she was active and skilful in selecting
A habitation, which was a *dun* and a fastness,
Which was the glory of *murs* without *demolition,*
On which was the monument of *Tea after her death*
So that it was an addition to her *dowry.*
The humble Heremon had
A woman in beautiful confinement,
Who received from him any thing she wished for
He gave her whatever he promised her."

Trans. Royal Irish Academy, xviii. p. 133.

No wonder that the learned of other countries should be led to think lightly of the language and literature of Ireland, when they are exhibited to them through such a medium, and the *accuracy of the representation vouched for by such high authority.*

EUGUBIAN TABLES.

CHAPTER IV.

HISTORY OF THE EUGUBIAN TABLES, AND A GENERAL STATEMENT OF THEIR CONTENTS.

Gubbio, or Ugubbio, is an episcopal city in the duchy of Urbino, within the papal territory, in the delegation of Ancona, containing a population of about 4000 souls, in latitude 40° 30′, north, longitude 13° 31′, at the western point of the Appenines, about ten British miles north of Perugia. It was anciently called Eugubium or Inguvium.

Mrs. Hamilton Gray, in her account of the Papal Cities, says, "Of these I place Gubbio first. It is a beautiful place, and ought to be included in every tour. Its ancient name was Ikuvine, and it was much favoured by Rome after it lost its liberty. It is an Umbrian city of untold antiquity, and was conquered by the Etruscans about one thousand years before the Christian era. There are kept the famous Eugubian Tables found at La Scheggia, a little to the north of the town, in A.D. 1444, close to the temple of Jove Appeninus. They are tables of brass or bronze engraved *on both sides* (?) with a long liturgy and the names of places and deities, and references to land, manners, and customs, which but for them would be un-

known. These Tables were seven in number, but only six are preserved. One was sent to Venice to be translated, before the conquest by Napoleon, and has never been recovered. It and the old Italian MSS. of the four gospels* are probably in some private collections. According to Sir William Gell, eight of the inscriptions are in Umbrian, or Pelasgic, commonly called Etruscan, and four in Latin characters. In the latter which seem to be like the other tables as to their contents, but somewhat modernized, the letter *o* appears instead of *v*, and sometimes instead of *f*. The *g* is also introduced, which was not used, as is imagined, till about the year four hundred B.C. These in the Umbrian character may be three hundred years older, that is about the time of Romulus and Numa. The lines run from right to left. A slight alteration had taken place in the language, when the tables in the Roman letters were written.

"The archeological professors at Rome told me that the language here called Umbrian was the Oscan, not identical with the Etruscan, but as near to it as the Swedish is to the German, and Portuguese to Spanish, perhaps, as near as modern English is to that of Henry II. or nearer. The third *table is an edict* for the feast called ("*Plenarum Urnarium*,") one of the oldest Latin tables is a prayer for the agriculture of Ikuvium, after written IIOVINA; or thus ANIVVOII. The Latin of these tables was not understood in the days of Cicero or Livy."

"The reader is probably aware, that among all the nations of eastern origin, the ancient mode of writing public acts, was on tables of stone or brass, and that such writings were held sacred as laws, or records of history. Specimens may

* The first of all translations from the Greek, and the originals quoted by the Latin fathers prior to Jerome.

be seen in the Capital of the Consular times, which look as fresh and as sharply engraved as if they had not been more than a twelve months out of the workman's hands.

"The Cathedral of Gubbio, with one or two churches containing excellent pictures, the duke's palace, the town house and public library are particularly well worth notice."*

This account of these tables, given to Mrs. Gray by the Italian savans, differs widely from the statements of their own writers; even their number is inaccurate.

Mrs. Gray's volume is full of amusement and instruction; the errors in it are not hers, but of those whose statements and opinions she relates.

Mrs. Gray says the Tables are engraved on *both sides*, but this would appear inconsistent with the account given by Conciolus, who states that they were found fixed up against the wall.

The statement that the city of Gubbio was called Icubini, or Iovina, arose from these words occurring so often in the Tables, and its having some similarity to the name Iguvium, or Eugubium, but it is doubtful whether they had any reference to the name of the city. It is, however, possible the dedication of the temple to Minerva, and this shout of Icubine, Icubini, Iovini, and eventually Io Pæan, may have had the influence of giving name to the temple and the city. Antonius Conciolus states, in his description of the city of Gubbio, that while certain excavations were going on at a hill near the city, in the year 1444, the workmen came in contact with buildings of compact masonry, which on being cleared from the earth and rubbish, exposed to view an ancient temple, or crypt, in one of the chambers of which were found, fixed up against

* Mrs. Hamilton Gray's Tour to the Sepulchres of Etruria in 1839, page 496, &c. &c.

the wall, nine tables, or plates of ancient brass, or bronze, covered with inscriptions in the Etruscan character and language.

Of these tables, seven are still preserved in the museum of Gubbio. Two are said to have been sent to Venice in 1505, for the purpose of being interpreted, or translated.*

Of the seven tables now remaining at Gubbio, five are written from right to left in the old Etruscan character, and two from left to right in, what is now called, and has ever been considered, the Roman character. Father Gori, in his Museum Etruscum, calls the character in which the two last are written the Pelasgic, by what authority it is not easy to imagine. Müller calls it the Latin character. Sanctes Marmochini, in the preface to his MSS. Dialogue, page 16, on the back, says, that he saw five tables of brass at Gubbio written in Etruscan characters, which he transcribed into his little book, but he takes no notice of the two written in the Roman character, or of the eleven lines in the same character added at the end of Table III. probably he did not consider them Etruscan, being in the Roman character.

James, the brother of Lælius Taurellus, says, "De Tabulis Iguvii, sive Eugubii, in Theatro repertis," that seven were afterwards found written in Etruscan characters, to be read, after the manner of the Hebrews and Chaldæans, from right to left, from whence Buonnarotti supposes, that at that time, the two had not been sent to Venice, as Conciolus had mentioned one hundred and thirty years before in his statutes of Gubbio, first printed in 1673; this

* It would be of great importance to obtain copies, in fac simile, of these two last named tables, as no doubt they contain further information, and probably are either a continuation of the subject of those at Gubbio, or of some other equally interesting voyage or voyages.

is, no doubt, an erroneous and loose statement, for had the two tables not been sent to Venice, he would have stated their number as nine.

Father Gori, in the prolegomena to his interpretation of the second table, writes:—

"Of all monuments extant at this time, the Egyptian excepted, the most ancient are the Eugubian Tables; without doubt they are genuine, and the most celebrated in the world, and now preserved in the museum of Gubbio. They are seven in number, two written in Pelasgic, and five in the Etruscan character."

It appears to have been an established custom among the Phœnician people to deposit in their temples accounts of their voyages for the information of succeeding voyagers. Thus the Puni-Carthaginian account of the voyage of Hanno was deposited in the temple of Cronos, at Carthage. Whether it was inscribed upon brass plates, or what other material, we are not told. The following introduction to that statement, gives us a good idea of the nature of the maritime expeditions of this enterprizing people.

"The voyage of Hanno, commander of the Carthaginians, round the parts of Lybia, which lie beyond the Pillars of Hercules, which he deposited in the temple (Cronos) Saturn.

"It was decreed by the Carthaginians, that Hanno should undertake a voyage beyond the pillars of Hercules, and found Lybo-Phœnician cities. He sailed accordingly with sixty ships of fifty oars each, and a body of men and women, to the number of 30,000, and provisions and other necessaries."*

* Cory's Ancient Fragments of History, p. 203

The Eugubian Tables were deposited in the temple at Eugubium, in conformity with this rule or established custom of the Punic people. Hanno was directed to found Lybo-Phœnician, not Carthaginian cities, and the Eugubian Tables are addressed to the Puni, not Etrusci.

The Eugubian Tables are above all suspicion; arguments in support of their genuine character, are unnecessary. They were published in Dempster's posthumous work, "De Etruria Regali," at Florence in the year 1723, a work in two volumes, folio, under the patronage of Cosmo III. Grand Duke of Tuscany, from Dempster's MSS. by Thomas Coke, Esq. an English gentleman, with a dedication by him to the Grand Duke. Dempster was a man of sound learning and indefatigable industry. In the Editor's address, "Ad Lectorem Humanissimum," is a long list of of his works.

In this work he recounts the opinions of his predecessors, and collects into one view all then known on the subject of Etruscan antiquities and remains, but he did not attempt a translation of the Eugubian Tables.

The copies are introduced into the first volume, in chapter xx. The heading or argument of which is as follows :—

> "Etrusca lingua, diversa a Latina Grecaque; lietræ Etruscæ, et inscriptiones, nonnullæ quæ non possunt intelligi; vocabula ex ea varia, quo fonte ipsa Romana lingua sæpe mutata."

From which it is clear, he considered it at that time impossible to translate the Etruscan inscriptions, as the language differed altogether from the Greek and Latin.*

* See Coke's Introduction, Demp. I .91, &c. "Quum Dempsterus in hoc capite de Tabulis Eugubinis mentionem fecerit, opera pretium erit, ut eruditorum curiositate satisfiat, eas omnes in medium afferre,

Finding in chapter xx. of Dempster's work, a mention made of the Eugubian Tables; the editor. Mr. Coke, felt great anxiety to obtain correct copies for insertion in the work; and he states, "to satisfy the curiosity of the learned, he procured copies of them in fac-simile, carefully corrected and examined with the originals, for though Bernardus Baldus has examined and made copies of those in the Etruscan character, and Gruter of both, these copies differed much from the originals, which might be seen by comparing them with the copies he published, which in every respect, except as to the size of the character, were an exact copy of the originals, taken from the tables themselves, which has been lent to him first by Sebastian Pompilius Bonaventura, Bishop of Monte Fiascone, and afterwards by Fabius Mancinforte, Archbishop of Naples, at the time they were respectively Bishops of Gubbio." There can, therefore, be little doubt of the perfect accuracy of these examples, from which those in this work have been carefully copied.

It will be seen that there are several corrections of errors in the tables themselves by obliterating letters and making insertion of omissions, all which are accurately copied. These corrections demonstrate the critical perfection and accuracy of the language in orthography, and that it was governed by fixed and certain rules.

archetypo similes diligenterque emendatas. Unam tantum Bernardinus Baldus, binas Gruterus, quarum alteram Etruscis, alteram Latinis characteribus exaratas, edendas curarant; sed quantum a veris differant, facile dignoscere poterunt qui nostras inspexerint; hæ namque respondent in omnibus (preterquam in characterium magnitudine) formis quibusdam, super iisdem Tabulis impressis, quas ad nos jamdiu transmisit Illustrissimus ac Reverendissimus Dom, Sebastianus Pompilius Bonaventuri, Montis Physconis Episcopus, novissime autem Illustrissimus et Reverendissimus Fabius Mancinforte, Archiepiscopus Neapolitanus, qui ambo Eugubinam Ecclesiam jam gubernarunt."—Dempsterus Tom. I. 91.

Father Antonio Francisco Gori, D. D. Professor of History, at Florence, published a translation of the second of these Tables. In his Museum Etruscum, (vol. I. Florence, 1737,) appears a fac-simile plate of the second Table, at page LV. and his attempt at translation, which is headed as follows :—

" Orthii Carminis Lamentabilis Etruscorum Antiquorrum Interpretatio adjectis nostris."

It is not necessary to remark upon this very learned failure and waste of time.

The Abbate Luigi Lanzi, " Regio Antiquario dell'i er Galleria di Fiorenza" in his "Saggio di Lingua Etrusca et di altre Antiche D'Italia per servire alla storia de Popoli delle Lingue e delle Belle Arte," published several portions of these tables, and attempted also to give a translation, altogether different from Gori and equally wide of the truth.

These Tables, being original inscriptions, may be considered accurate representations of the ancient language ; but the Punic passages, which appear in the Pœnulus of Plautus, have passed through the hands of so many transcribers, none of whom understood the meaning of a sentence, and are thereby so much corrupted and disfigured, as to render them, as historical or philological testimony, of very little value, and on which no reliance can be placed. Doubtless, however, it is substantially the same as the Etruscan, although not capable of demonstration, like the Eugubian inscriptions, which, although of much higher antiquity, and consequently of more simple construction of language, can be treated of with certainty.

Many passages in these inscriptions, in the early examination of them, were found so palpably Irish, such as ꝓoꞃꞇ ꝺo bꞃ ȯo, *being arrived in port*, and ꞇaꞃ ꞅꞃꞃ ⁊ꞇ eꞃ, *beyond that also much*, and many others, as to leave

little doubt that the whole was of possible interpretation by means of the Irish language, but the great labour of the investigation, with the opposition and discouragement, before mentioned, thrown in the way, have frequently produced uncertainty and despair of bringing it to a successful issue.

The first five Tables being found upon the walls of the temple, arranged as numbered, from I. to V. from left to right, are so numbered in Dempster, but they ought, in accordance with the Etruscan mode of writing, to have been numbered from right to left. Thus the fifth as numbered in Dempster, is in fact the first, and the others follow in sequence, and are continuations of the narrative of the preceding.

The sixth and seventh Tables being written in what has always hitherto been considered the Roman character, from left to right, has by some been supposed to be ancient Latin, but the language is the same as the five others, as is the matter, and they are a continuation and conclusion of the same subject. The sixth Table commences rather abruptly, and, therefore, it is possible, that the two missing Tables, sent to Venice, come in between the fifth and sixth, which would now make the sixth and seventh, the eight and ninth Tables; this, however, is conjecture.

The Eugubian Tables, No. V. to I. treat of the discovery of Ireland, which is attributed to the influence of Minerva, or, as she is called in these inscriptions, Nerf, or Nerfe, which was her true name, being the goddess of the moon, the sea, and maritime enterprize, as well as of wisdom. It is stated, that a Phœnician vessel proceeded in a strong current along the coast of Spain, beyond Cape Ortegal, then called the "Northern Headland of the Ocean," (on which it appears a fire beacon was kept burning

for the benefit of mariners at night,) for twelve days, in a direction *due north*, observed by the polar star, when they saw land, and came to a point, which they named *Car na*, or *the Turn;* in another place it is called *Tus cer*, or the *first Turn*, being the first deviation from the direct northern track; they saw also a large black rock in the middle of the sea. They went round this point and got into smooth water, and were *free* from the heavy seas and swells they had so long encountered. They called this *Car na ser tus cer*, or the *Free Turn of the first deviation*, (car na raor tur car.) That point of land bears the name of *Carnasoire Point*, and the rock the *Tuscar Rock*. The peninsula is now the *parish of Carne*, in the county of Wexford; by Ptolemy it was called *Sacrum Promontorium*.

The mariners, having got into smooth water, proceeded to examine the coast, and soon discovered the entrance into the river Slaney, which they entered in safety. The flux and reflux of the tides are described with extraordinary accuracy — declared to be governed by a certain law, and influenced by the moon. They dedicated the country to *Nerf*, by the guidance of whose wisdom they had made the discovery; and it is worthy of remark, that coins of bronze are still extant, evidently made to commemorate this discovery, and, in the honour of the goddess, with the inscription, IИIƆVЯII, in Etruscan characters, which will be found figured and described hereafter in the chapter on the coins of the Phœnico-Etruscans.* The word ICVBINI in the sixth and seventh Tables, written in the Roman character (or later Etruscan) is IIOVINA, or IIOVINE, and may be rendered ן נוס be ן na, *by wisdom night*

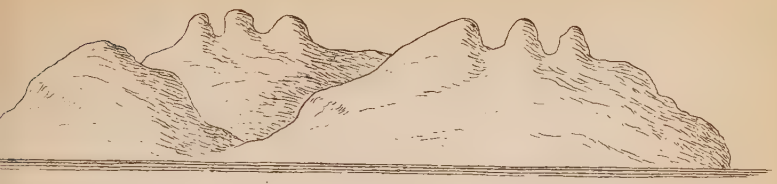
* Plates, *Coins*, iii. iv. v.

and day in the; from this the *Io Pean* of the Greeks and Romans was no doubt derived: but of this more hereafter, when the deities of the Phœnico-Etruscans are considered.

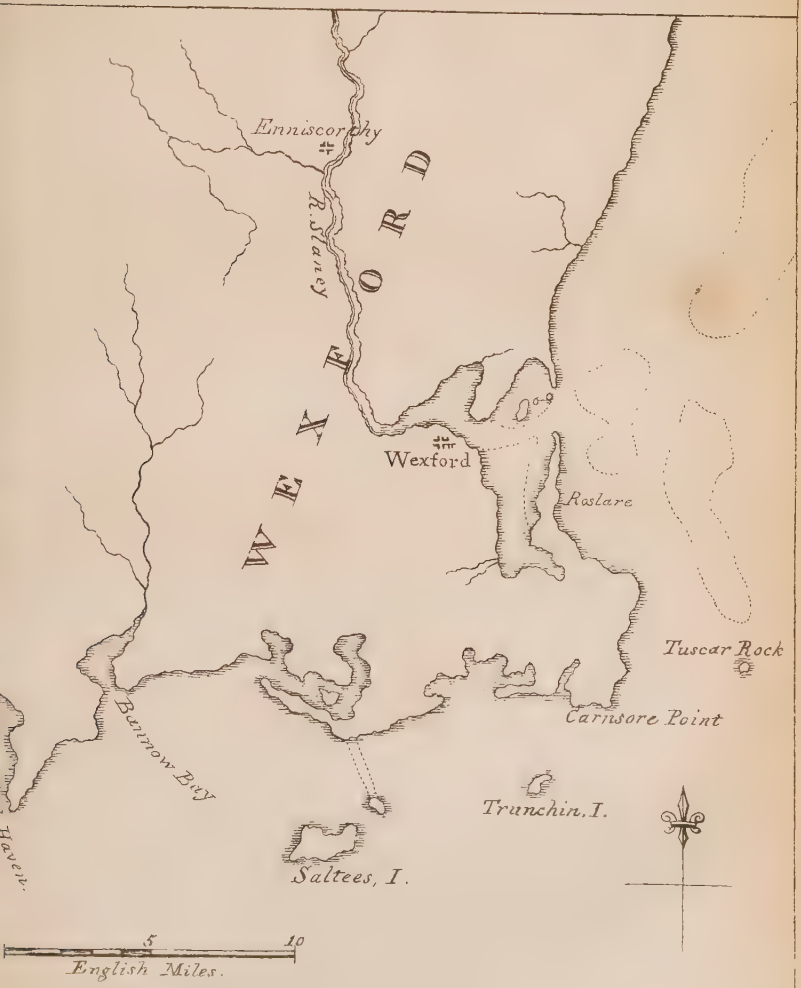
The Tables then state, that mountains were seen to the north of Carne. Some description is given of the return to *the Frith*, as the Straits of Hercules are called, and many curious particulars are adverted to, particularly the advantage of keeping from the land, in deep water, which is represented as entirely free from the danger of shoals or rocks; that contrasted with the old method of coasting, it was delightful; that the seamen were confident, happy, and contented; that steering by the north star, they were certain of arriving at Carne, and might be sure they were right when they saw the rock in the sea.* That this land was dedicated to Nerf, because it was the first land discovered, and the introduction to other undiscovered countries; and, that by her coercion and guidance, it was found. It was thus Ireland became a holy island, dedicated to the "illustrious holy one of the sea, the holy guiding one of the sea, even *Nerf.*" It is remarkable, that the title, ηαομ, given to *Nerf*, as the *holy one*, is the same as that now given by the Irish to the Christian saints.

All the points and circumstances of this voyage are marked out with extraordinary accuracy. Cape Ortegal is called *the three hills*, the figure it exhibits from the sea, and its name indicates that a watch-tower, or beacon, was kept upon it—Ur, *coast* or *shore*, ꝺꞃʒ, *house*, cal, *of watching*.

* The Tuscar.



Cape Ortegal, from the North.



Part of the Coast of

WEXFORD.

TABLE I.

CALLED IN DEMPSTER THE FIFTH.

AS IN THE ORIGINAL BRONZE TABLE.

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1 VANE : KAPNE : SIEKVPIE : ATIIEPIE : ACIEIKATE : NAPAIKNAW :
2 CVPKVS : ESKVESVNA : 8EKV : 8PATPVSIEP : ATIIEPIE : EV : ESVW :
3 ESV : NAPATV : IEPE : KAPNE : SIEKVPIE : ATIIEPIE : ACIEIKATE :
4 AIV : VPKV : 8E8VPE : 8EKV : VXENEIIEPEKV : CESKIPESAPE :
5 SAKPE : IACEIATPEBAWIEPAKNE : SIEKVPE : IEPAKNE : PESKIAV :
6 IACIE : ANVEPIEKVSAKPE : IEKSANV8EKV : APCIV : ASKENKV :
7 VANI : 8EKV : KAPEX : IESNIWV : APEIEAPCES : VANEVPKIIVS :
8 ANV : SAPVIESKVPV : 8EKV : KIIKAWNE : IACIE : KAPIPE :
9 IEPV : NEECE8EKV : AIE : VPKIIVSAPV : EPVS : KEKV : ENV : KVWA
10 PKAKAWAKIEESNIWV : AOKV : IACIP : ACEIEPAK : NEW :
11 IEPAEW8EKV : APCIV : ASKENKVANI : 8EKV : AOKVWAPKI : ABPANA
12 IEPAKNE : 8EKV ; APCINASKV : 8ASIV : IPASEPEKE : APCEIKV :
13 IEPAE : 8EKV : VANI8EKV : KPA : EKCI : NE : 8EKV :
14 APEKVS : IEPAKNE 8EKV :
15 OVNKIA : KAKVE : KIPEP : SKAXEX : EKV : SWE : VSKIKE :
16 ANKEP : WENSAPV : PESSIAPV : OEPSIIEI : 8APIV : APBEPAVP : ACIS :
17 ANXEPIAKES : WENX : KAPPASIV : 8APIA : KIPIK : OVNKIA : 8EPAV
18 KAVPV : APCIA : SKAOPPA : SIKPA : VANE : CINV : WAPV : WAPEKV :
19 WANKPAOPKPV : CESKPA : SNAKA : ASNAKA : AWEN : 8EPAV : VIP : ASE :
20 ANKENKA : ESVNA : VNI : 8EKK : OVNKE : IACIE : AWKENKA : KAKPV :

21 SAKDE : SECAKNE : TEVANIBVTED : NAVTINE : 8DAVTA : AVIIEPIA : ESVNA :
22 TEPAE : 8AVTA : KAVTES : SVIA : OAOVTA : SVI8A8I8 : SVI8 : OAOVTA :
23 BEDVS : AVTENIES : LDVSEPIA : KADVTA : KDEMVADA : AVTENIA : SVTENK :
24 V : TEPA : MEDIVTA : ADCIA : LVNI : LVOVTCIVTA : CESVIKAVTA :
ADVTEVPA
25 VTA : LVSVIN AINPI8 : CINA : NACIS : AOVTDEVPAVTA : VIA : LVNI :
VIA : CINA :
26 VTEIVA : BEDCA : 8DEOVTE8 . 8EDVTA : LVPE : NACIME : 8EDESVT :
K8EMVADA8 :
27 SVMEN : 8EDVTA : CESVIPIA : TEPVME : TEDSNIOMA : KAVTES :
VTCA : TE8DA
28 VEDVI : EDVS : LDVSEKAVTA : I2ANVT : KDEMVADA : LDVSEKVTA : SVDVOPLA
29 8IIKVA : APCEIVTA : KAVTA : LVOVTCIVTA : AMVTEPIA : TEDSNIOMA :
ASEPETA :
30 KADNE : TEDSNIOMA : EENTEDSANVTDA : TEDSNIOMA : SVIA : SIVNVTEA :
31 TEDVTENVTA : CESIKTES : CAS8ETES : TEDSNIOMA : CESVIIKAVTA :
AOVTDEVPAVTA :
32 APTEVTA : SVAVTIVAVTA : SVIA : TVSVTDA : TEDSVA : IEIDA : EDVS : MANI
KACEIVTA
33 SIINAMAP : ETA : VACE : DEKAVIPVS : VANE : 8EDVTA : 8EDCA : KVACVA8 : A
34 AN8EOVTA8 : CESIKTA : SNAVTAVSNAVTA : AMEN : 8EDVTA : KAVIPE : OANVTE :
35 IACIECESVIIKAVTA : TEVTDANIAVTEDVT : NAVTINE : 8DAVTA : AVIIEPIA : 8EDVS :
36 SECAIKNIS : TEDSNIOMA : TEDVT : SIVINIA : I2ANVT : KVACVTES : TEDSNIOMA :
37 CESIKVTES : SNAVTE : ASNAVTES : SECAIKNIS : SIVINIAMA : TEDSNIOMA :
CESVIIKVTA
38 AOVTDEVPAVTA : SIVINA : AMVTA : AMNE : SECAIKNI : TEDSNIOMA : WANA :
EASA :
39 CAVTA : ASAMA : KACEDVTA : ASAIKA : CINA : SECAIKNI : VAPEVT :
TEDSNIOMA :

40 ESA8 : IVSME : OEDYED : EDVS : KVCEIYA : YEPYA : CINA : IVNE :
YEPYA

41 SYDAOPVS : 8IKVS : SA8A8IS : KVMAVNYA : KAIPE : IVNES :
CEIVPAYA :

42 AN4AIKES : KVMAYES : IESMOONIA : AMIADIOMA : SYAYIYA :
SABAOYA : ESANA :

43 IADYIYA : 8AYA : KAYEN : ASAKA : IEVSANS : 8AYA .

44 KCES4DEYIESAPESCESACESAPISYIYEYEIES

45 SEME : NIES : YEKADIES : SIM : KAIDAM : VIEYA : YEKCIAS :

46 8AMEPIAS : IVMIEPIAS : XII : AYIIEPIAYE : EYDE : AYIIEPIAYE :

47 KAECEDNIIE : EYDE : KPECEDNIIE : KAEIAYE : EYDEKAEIAYE

48 SAYANES : EYDESAYANE : IEIEPIAYE : EYDEI : EIEPIAYE : YAVENAYE

49 EYDEYAVENAYE : MASEIAYE : EYDEMASEIAYE : IAIESKANE :

50 EYDEIAIESKANES : KASEVAYE : EYDEKASEVAYE : YEDYIEKASEVAYE :

51 IEDAXNANIE : YEIYAPAMANE : IACE : IAYDE : 8EYA : SI : IEDA :

52 KNE : SECAKNE : AIEYAE : CEIEYA : SECAKNE : NADAYA : ADCIA :

53 ASYEYA : EANADAYA : PAXE : 8APE8EYE : SECAKNE : ODK : IANI :

54 ODKICINA8EYA : CAIAYA : SAPI : AMIEYA : KAIDA : IEDA : KNE : SECA

55 KNE : AIEYA : ECEIEYA : NADAYA : PICE : AMIEYA : 8ESNEDE : IADYA

56 EYA : I8E : 8EDYA : YA8PE : EIDB8ED : YA : KAIDES : IDASEPEYA :

57 I8EAPCEIYA : IEDSAYDA : CAIAYIS : ME8A : CIS4IPA : 8EYA8EDYA :

58 SCISECE : 8EDYA : IANE : EYDE : SCI : SE : CE : CINA8EDYA : YEDYIE

59 SCISECE : AYADBEDYA : CIS4ANIDA8EDYA : CEIESAYDA : 8EDYA :

60 MANYDAKDA : 8EDYA : IANE : 8EDYA : IANE : 8ESNA8E : BENAS :

61 KABDAIADYA : CEYA : CAIAYA : SAPI : IACEIAYDE : IDEIESNIMA :

62 CEIESAYDA : IESNIMA : CESIKPESIESNIMA : AYDE : IAPAYA :

63 APIEPYA : SYAYIYAYA : CESKPA : IASYDA : IESYA : PANA :

64 IESNI : MA : IANI : IESNIMA : CINA : IESNIMA : ANEIESNI

65 MA : ENAEDASYEYA : CIYPA : CA8DA : IANEODEDIES :

66 𐃀𐃁𐃂𐃃𐃄𐃅 : 𐃆𐃇𐃈𐃉𐃊𐃋 : 𐃌𐃍𐃎𐃏𐃐𐃑 : 𐃒𐃓𐃔𐃕𐃖𐃗 : 𐃘𐃙𐃚𐃛𐃜𐃝 : 𐃞𐃟𐃠𐃡𐃢𐃣 :

67 𐃤𐃥𐃦𐃧𐃨𐃩 : 𐃪𐃫𐃬𐃭𐃮𐃯 : 𐃰𐃱𐃲𐃳𐃴𐃵 : 𐃶𐃷𐃸𐃹𐃺𐃻 : 𐃼𐃽𐃾𐃿𐄀𐄁 : 𐄂𐄃𐄄𐄅𐄆𐄇 :

68 𐄈𐄉𐄊𐄋𐄌𐄍 : 𐄎𐄏𐄐𐄑𐄒𐄓 ; 𐄔𐄕𐄖𐄗𐄘𐄙 : 𐄚𐄛𐄜𐄝𐄞𐄟 : 𐄠𐄡𐄢𐄣𐄤𐄥 ;

69 𐄦𐄧𐄨𐄩𐄪𐄫 : 𐄬𐄭𐄮𐄯𐄰𐄱 : 𐄲𐄳𐄴𐄵𐄶𐄷 : 𐄸𐄹𐄺𐄻𐄼𐄽 : 𐄾𐄿𐅀𐅁𐅂𐅃 : 𐅄𐅅𐅆𐅇𐅈𐅉 :

70 𐅊𐅋𐅌𐅍𐅎𐅏 : 𐅐𐅑𐅒𐅓𐅔𐅕 : 𐅖𐅗𐅘𐅙𐅚𐅛 : 𐅜𐅝𐅞𐅟𐅠𐅡 : 𐅢𐅣𐅤𐅥𐅦𐅧 :

71 𐅨𐅩𐅪𐅫𐅬𐅭 : 𐅮𐅯𐅰𐅱𐅲𐅳 : 𐅴𐅵𐅶𐅷𐅸𐅹 : 𐅺𐅻𐅼𐅽𐅾𐅿 : 𐆀𐆁𐆂𐆃𐆄𐆅 :

72 𐆆𐆇𐆈𐆉𐆊𐆋 : 𐆌𐆍𐆎𐆏𐆐𐆑 ; 𐆒𐆓𐆔𐆕𐆖𐆗 : 𐆘𐆙𐆚𐆛𐆜𐆝 : 𐆞𐆟𐆠𐆡𐆢𐆣 :

73 𐆤𐆥𐆦𐆧𐆨𐆩 : 𐆪𐆫𐆬𐆭𐆮𐆯 : 𐆰𐆱𐆲𐆳𐆴𐆵 :

TABLE II.

CALLED IN DEMPSTER THE FOURTH.

AS IN THE ORIGINAL BRONZE TABLE.

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1 C IIKVIKVIW : IVCIV : IVNE : VCE8 : 8VP8VO : 4DE8 : CI4FVA8 : 4VDV8 :
2 ZVNIIVCII : ZVA4V4 : ⊲V1VJV1V : V4E8 : EIPVO : 4V4EJS : IIVCINVZ :
4VA4BVEDIKVCINA :
3 (VA4VCA : 8EDINE : 8E4VA : IVNI : 8E4VA : ABCEIA : V24EN4V : KVA4EF :
1ESNIIWA :
4 APEIES2 : ABCES2 : CVIKVIKVW : KVBE4IES : 4DE8 : CI4FVA8 : 4VDV8 :
OVN4EPE
5 8I : 8EI4V : IVIVJV1EC : 4V4EJS : IIVCINVZ : ⊲V1VJV1EC : 4V4EJS : IIVCINVZ :
CA4VCA :
6 8EDINE8E4VABCIA : V24EN4V : 4EN4IIW : ABCEI4V : OEDI2 : CINV :
OEDI2 :
7 IVNI : 8EI4V : KV4E8 : EDZNIIWA : APIIES2 : ABCIA : INVIKVIKVB : IIOV4 :
8VZ4 :
8 ZCEIA : ESVWEK : ESVNA : VN4ED : CVIKV4ECVPE4VWIZEVBCI8 :
A4EDIB4EA :
9 CEDVBE . 4DEIVBVNA : KVCEDA : DE24E8 : ESVNA : 8EI4V :
10 IVNE : IVIVJVW : V8EDVW : OEDIES : BCE8 : VN4EDIA : E4VA : IEDNIA :
11 8 : IV24INAI8 : IVNE : KVCEVA4V2 : KDENKA4DVW : OVA4V : ENVWEK :
12 IVD : AOV4IWEW : EN4EN4V : IVNE : IVD : EN4E4V2 : AOV4IWEW :

18 ENAWEK · 2ϟEIVAϟVAϟVAϟBWA : ϟESCWA : ϟE8E : ϟAϟϟE : IIKACINE :
14 CAIE8EW:ACIEKPA8E:KAWIIBIAϟA:CEA:ACIEKPA:ESNAWE:EϟA:
15 IVINACAϟA:EϟAϟA:PEDKKA8·OABEϟAϟA:IVNIPAϟE:IANE:WENES:
16 AKEPANIAWEW : ENAWEK : EϟAVPSAWA : ϟAϟAϟAPINAϟE : ϟI8OA :
17 ϟAPINAϟE : ϟAPSIKAW : NAOAPKAW : NAWEW : IAIAϟKAW : NAWEW :
18 SCEEIS : OABE : IVAϟAϟAϟA : IAE : WES : E2ϟ : 8EIϟA : APA : IEPE:
WES : E2ϟ :
19 IANE : IVINACAϟAS : 2ϟAOEPEN : ϟEPWNESKA : ENAWEK : PAWANA :
20 KAϟEPAWA : IIKACINA : ENAWEK : AIPEϟA : ϟAPES : E ϟ : IAPE : IANI
AW8EVWA
21 AS : IEPSNIWA : ENAWEK : EϟAϟA : IIKACINAS : ϟPIIAIEP :
AWIVPEOϟA :
22 ϟPIIAIEP : IESNIWA : ϟPIIAIEP : EϟAϟA : IIKACINAS : ENAWEK :
23 IVINACAϟAS : PIWA : EϟAϟA : EPAOANϟ : CEA : PIWA : EϟAϟA :
IVINACAϟAS :

24 8ANKPEPE : ϟPI8 : AIVPA8 : PA8PA : Aϟ E : IEIA : 8EIϟAPEPBE : WAPϟI :
25 CAϟACA : 8EPIWE : 8EϟA : APCIA : AϟϟENϟA : IANI : 8EIA :
26 KAPE✱ : IESNIWA : APEIEP : APCES:

27 PAIINIE : E : ϟPE : IAPKA : PA8PA : AϟE : IEIA : 8EϟA : IPES2AϟE :
28 PEPBIE : PEPBE : WAPϟIES : IEPAIA : 8EIϟA : APCIA : AϟϟENϟA :
29 KAI : ZAKOA : AIϟA : CESKPA : CEϟA : AϟPA : AP8A : IANI : 8EϟA :
30 ϟAPE✱ : IESNIWA : APEIEP : APCES :

31 ϟPA : 2AϟE : ϟPE8 : CIϟAP8 : 8EIϟA : ϟA2E : PEPBIE : PEPBE : WAPϟIES :
32 IEPAIA : 8EIϟA : APCIA : A2ϟEϟA : IANI : 8EϟA : ϟAPE✱ : IESNIWA :
33 APEIEP : APCES : IVNE : IAPϟIMPA2 : KAPEϟA : IA8E : AIPAPA :
34 8AKAPENϟ : IA✱E : EPA2 : ϟEPA : AIE : EPA2 : ϟEPA2ϟ : IA2ϟPA :

35 KVAIEIAV : PVIIMAME : EPVZ : TEPA : ENE : TPA : SAOTA : KVIAIIAI

36 EPVZ : TEPA : ENV : PVIIMAME : VZTPA : KVCEPTA : ANT : AIKPE

37 KVMAMTE : TESNIMA : ENV : KVAI : SAIKPA : AITA : CESIKPV : CETA :

38 ENV : SATAME : KVCEPTA : ANTAIKPE : KVMATE : TESNIMA : ENV

ESVNA :

39 VNVZE : 8VZT : VTITAV

40 VZTETPTIA : VANE : VIVPA : ATEPA8VZT : ICEIKA : TEPAIKPE : TVZEIA

41 ZVTEP : KVMVNE : PP8EPTVP : VPINVCATA : TVA8 : TVZETAVA :

42 OATPA : 8VPVZEOMENIAP : OATAVTA : EA8ICEIKA :

43 TPE : AIKEPVNIE : 8ETA : TVZEIVCIE : APCIA : VZTETA :

44 VNI8ETA : TEPAIA8ETA : TAPPE*TESNIMA : APETE : APCES :

45 KCESNPE : TIE : VZAIE : 2CESVCVCPI2TITI2TETEIES :

46 EZTE : TEPZIKPVAM : APCES : ANE*EPIATES : ENETA :

47 TEPNAIES : VZNAES : PECEPES : TPETPANES :

48 IVCE : KPAVCI : TPE8A8 : 8ETA : APCIAVZTENTA :

49 CATACVE8EPINE : 8ETA : OEPI2 : CINA : OEPIVNI :

50 AIKPIEP : 8I2IA : TATAVIEP : IIKVCINA : 8ETA : ZECAW :

51 KATE8 : TESNIMAVAPETESVAPCES :

52 VZCEPES : TPETPANES : TPE8I2I8 : KAMI8 : 8ETA :

53 TPEBE : IVCIE : AIKPIEP : 8I2IA : TATAVIEP : IIKVCINA :

54 2VAVZAMTA : APCIAVZTENTA : VNI8ETA :

55 KATE8IESNIMA : APE■APC■ES :

56 VPAAI : WAPTE : 8ETA : TPEBA8 : TESENAIES : TESCEPES : VPETA

57 ZVTENTA : APCIA : IIKVCINA : TAVAIEP : 8I2IA : AIKPIEP : 8ETA

* In these two places letters are obliterated, to correct the writing in the original plate.

58 CA4AC A8ЄЬIИЄ : 8Є4A : 1AИI8Є4A : K4AЄ8 : 1ЄSИIW3A :

59 AP1Ez3 : AЬCЄ3 :

60 CA2CЄЬЄ3 : 4Є3ЄИAIK3 : 4ЬЄ8 : 218 : 8Є1A8 : 8Є4A :

61 8I2Є3ApI : AIK◇I1Є◇ : 8I2IA : 4A4A1Є◇ : IIK◇1IИA :

62 1AИI : 8Є4A : 2A1Y : 2AWA4 : AЬCIA : 2A4ЄИA4 : W8ЄA :

63 CЄ34IpA : 2A4Є4A : 811ACI : 8Є4A : AIK◇I1Є◇ : 8I2IA : 8Є4A :

64 IK◇A1 : 1A◇4I4A8 : 2AIK◇Є8 : Є4ЬЬ8 : 1A◇4I4A8 : Є4ЬЬ8 :

65 2AIK◇Є8 : 4A4A1Є◇ : IIK◇CIИA : K◇A4Є8 : 1ЄSИI : AP1Ez3 : AЬCЄ3 :

66 1ЬЄCЄЬЄ3 : CЄ◇II3 : 4ЬЄ8 : BA8 : K◇AЬЄPA8 : 8Є4A : CA8IAИЄ

67 IK◇A1AC1 : AIK◇I1Є◇ : 8I2IA : 4A4A1Є◇ : IIK◇CIИA :

68 CA4ACA : 8ЄЬIИЄ : 8Є4A : ◇ЄЬI : CIИA : ◇ЄЬI : 1AИI :

69 AЬCIA : A24ЄИ4A : K◇A4Є8 : 1ЄSИIW : AP1Ez3 : AЬCЄ3 :

70 1A2CЄЬЄ3 : CЄ◇II3 : 4ЬЄ8 : ◇A1AИA8 : 8Є4A : 4Є8Ь4Є : IACIЄ :

71 AIK◇I1Є◇ : 8I2IA : 4A4A1Є◇ : IIK◇CIИA : 1A24Є : A2IAИЄ : 8Є4A : ЖЄЬPЄ8 :
8Є4A :

72 1Є42AИA : 8Є4A : AЬCIA : A24ЄИ4A : 1AИI8Є4A : 4APЖЄ4 : 1ЄSИIW

73 A : AP1Ie◇ : AЬCI3 : A11 : ◇AB1ИA : 1A◇4IIA2 : 2APW : 1ЄSИA4A

74 Є3WIK : CЄ34IpAW : 1ЬЄCЄ : 81K4A : 4Є8◇I : IACI : 8Є4A : AIK◇I

75 1Є◇8I2IA : 4A4A1Є◇ : IIK◇CIИA : 4Є34◇AIK◇A : 1Є◇I : K◇A1ЬЄ : 1ЄPW : 8Є4A :

76 AA1 : ЄPЄ1A◇AIIA2 : ЄИAIK : 2APW : 1ЄSИA4AW : 8Є4A : 24A8

77 N4 : IACЄ3WIK : CЄ34IpA : A8IK4A : AIK◇I1Є◇ : 8I2IA4A1Є◇ : IIK◇CIИA

78 A : 8Є4A4AИЄ◇4AIK◇A : 1Є◇I : K◇A1ЬЄ : 1ЄPW : 8Є4A : 1AИI : 8Є4A :

79 A11 : 2A8A1A◇4I4A2 : ЄИAIK : ◇A1ИA◇A : Є◇A2 : 414A : ЖЄЬЄ8

80 K4WAN4A : ЖЄ1Є8 : K4WA42 : 1ЄSИIWA :

* Here again a letter was obliterated to correct the writing.

TABLE III.

AS IN THE ORIGINAL BRONZE TABLE.

WITH THE NOTE IN ROMAN CHARACTERS.

---

1 ESVIK : BRATED :
2 EIKLIES : LENESIED :
3 K . K . KSTDAPLIE : APBEDTAD : LISI : LAVLE :
4 8AZK : EIKCASEZE : AHLIEPIED : EDE : DI : ESVNE :
5 KADBIA : LDEOBIA : LIPE : ADBIKA : DI : ESVNA :
6 ZI : ODEKE ; EK : LADE : ESVNE : SIS : ZAIKDEA :
7 LEDAIKNEA : AIEKA : DECESKA : LAPE : KEPPE :
8 EDA : EVANKAD : ODEKE : EK : LIOAIKA : LANE :
9 K.BIBIPA : 8AIESK : AIKAKA : DECESKA :
10 EVANKA : ODEKE . APBEDKAD : LISI : LAVLE :
11 8AZK : EDEK : ESNESIKA : CEIADAS : 8ERSCA :
12 APLNADBNI : BRATDA : AHLIEDIA : LDEOBIA :
13 EK : NAPPIENED : LDECED : LASNI : KSZKDACA8 :
14 8DAKED : AHLIEPIAD : ESA : EIKLIES : LENESIED :
15 ADNESIED : AOKPENIE ; K . K . KNACIIED : KAVNAO
16 KNE : AHLIENIE : AIKDE : EIKCASEZE : AHLIEPIED :
17 : BIE : BIERASK : VANEIKA : OBBIA : NAVED :
18 LDECED : LASNI : KSZKDACA8 ; EK : BIE : LADKIA :
AHLIEPIAD :

1 CLAVERNIVR . DIRSAS . HERTI . FRATRVS . ATIERSIR
POSTI . ACNV

2 FARER . OPETER . P . IIII . AGRE . TLATIE . PIQVE
MARTIER . ET . SESNA

3 HOMONVS . DVIR . PVRI . FAR . EISCVRENT . OTE . A
VI. CLAVERNI

DIRSANS.HERTI.FRA■ER.ATIERSIVR.SEHMENIER.
DEQVRIER
PEELMNER . SORSER . POSTI . ACNV . VEF . X.
CABRINER . VEF. V. PRETA
TOCO . POSTRA . FAHE . ET . SESNA . OTE . A . VI.
CASILOS . DIRSA . HERTI . FRATRVS
ATIERSIR . POSTI . ACNV . FARER . OPETER . P. VI.
AGRE . CASILER . PIQVIER
MATIER. ET . SESNA . HOMONVS . DVIR . PVRI . FAR.
EISCVRENT . OTE . A . VI
CASILAT . E . DIRSANS . HERTI . FRATEER
ATIERSIVR . SEHMENIER . DEQVRIER
PELNMER . SORSER . POSTI . ACNV . VEF . XV .
CABRINER . VEF . V■S . ET
SESNA . OTE . A . VI

* In these places letters were obliterated to correct the writing.

TABLE IV.

CALLED IN DEMPSTER THE SECOND.

AS IN THE ORIGINAL BRONZE TABLE.

---

1 ESUNA : SVIA : OEDITED : SVME :
2 VSITITA : SESITENITASIADA :
3 VANASIADA : OANUAK : CVKE : IAVMA : LEOAKA :
4 INAK : VOKVA : VAKESCVNIS :
5 BRAKED : VSKENKVKA : IVPE :
6 BRAKDA : MEDSVS : SVSK :
7 KVMNAIKTE : INAK : VOKVA : CAIEDPE ;
8 KVMNAKTE : SISVA : SAIKDE ; VCEM : VOKVA
9 KEIVA : LVNES : KEDKANVA : INAMEK : SAIKDE
10 VCEM : VOKAS : LVNES : BRAKDM : VIEKVKA :
11 INAMEK : CIA : MEDSVCA : ADCAMEN : ERVKA :
12 EDAK : NIP : LEDSKIA : VPEKA : SAIKDE : VCEM :
13 KVEKDA : SEDKVKA : AIKVKA : ADCEN : KVEKDAM :
14 AMLADIKA : EDAK : ESVNA : SVKA : KVEKDE : KAVADAK :
15 IAVMM : ANEENKA : INAK : PIODEDA : ENKENKA :
16 INAK : KACI : SEDIME : ANEENKA : ISVNK : SEDEODKA :
17 ANEENKA : ISVNK ; SA · SEDAIKA : ANEENKA : SEVKES
18 ADESNES : KAIS . KACI : ASVINKA : SEDEODKA : EKDES : KAIS
19 ADESNES : ASVINKA : SVSEDAIKA : KVCES : ADESNES
20 ANSVINKA : INENEK : CAIKAMEN : ESVNAMEN : EKA : AV

21 ΣΑΙΚΑ : ΚΑΙΚΕΘΕΣ : ΙΕΠΙ : ΓΕΒΡΣΙΚΡΑΜΜΑΒ : ΚΑΒΙΚΑ : ΣΑΙΚΕ : ΓΙΒ

22 ΒΖΕ ; ΑΝΚΕΝΚΑ : ΣΑΙΚΟΕ : ΣΕΣΑΙΚΝΕ : ΑΓΕΚΑ : ΙΑΣΕΓΑΚΟΕ

23 ΓΟΜΜΑ : ΒΜΓΕΝΚΑ : ΨΕΣΨΒΑ : ΣΕΣΕΒΣΑ : ΘΟΑΚΟΑΣΓΕΚ :

24 ΑΝΙΙΕΒΙΕΣ : ΑΘΝΙΣΓΕΚ : ΕΙΙΚΣΑΨΙΣ : ΚΑΝΑΓΕ : ΙΙΑΣΙΝΒ

25 ΚΟΕΒΙΓΕΚ : ΙΙΑΣΙΝΒ : ΚΙΡΡΑ : ΣΕΣΑΙΚΝΙ : ΚΕΙΚΑ :

26 ΙΝΑΜΘΕΚ : ΑΣΕΜ : ΣΕΣΑΙΚΝΙ : ΑΓΕΚΑ : ΓΑΕΜΑΝΕ :

27 ΓΑΓΙΙΙΚΕ : ΒΓΕΝΚΑ : ΚΙΡΡΑ : ΣΕΣΑΙΚΝΙ : ΝΑΘΑΓΑ

28 ΙΑΙΚΑ : ΜΕΘΣΑΣΑ : ΑΣΙΙΚΑΜ : ΘΑΒΕΓΑ : ΘΑΓΑΘΑΣΓΕ

29 ΑΝΙΙΕΒΙΕ : ΑΘΝΙΣΓΕΘ : ΕΙΙΚΣΑΨΙΣ : ΚΑΝΑΓΕΘ

30 ΙΙΑΣΙΝΒ : ΚΟΕΒΙΓΕΘ : ΙΙΑΣΙΝΒ : ΣΑΙΚΟΕ :

31 ΣΑΝΑΒ : ΒΕΘΙΝΕ : ΒΕΙΚΑ : ΕΘΑΚΑ : ΒΘΑΣΙΑ : ΒΕΙΚΑ : ΑΣΕΜ

32 ΓΕΒΑΕΜ : ΓΕΓΣΑΝΑ : ΒΕΙΚΑ : ΕΘΕΘΕΚ : ΚΑΣΑ : ΚΕΒΘΑ

33 ΣΙΑΝΙΜΒΑΒ : ΓΑΘΑΣΕΚΑΓΑ : ΕΒΕΚ : ΓΕΒΑΜΕ : ΓΑΘΑΓΣΙΑΓΑ

34 ΣΝΘΑΡΝΑ : ΑΒΣΕΙΑΓΑ : ΙΝΑΜΘΕΚ : ΕΝΘΑΜΘ : ΣΙΑΝΝΙ : ΚΑΣΑΒΑΕΒΘΑ

35 ΓΑΓΙΙΙΚΕ : ΑΜΝΕΜΑΓ : ΕΘΕΡΓΑΜΘ : ΕΒΕΚ : ΓΑΓΣΕΚΑΓΑ

TABLE V.

CALLED IN DEMPSTER THE FIRST.

AS IN THE ORIGINAL BRONZE TABLE.

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1 VAPAVCIKA : EPAPANK : SVPAOPPAS : ESIKAMIKA : ACEIKA
2 IKAMEK : KEPKIAMA : SIAAN1 : KAIIAKESPA : PAZEVAKA
3 EPEIK : SVPAA : SEZE : EPEPVAMA : CESVNE : VAEMVNES
4 VAPAIPES : VAPAVCIKA : SVPAOPPA : KEVNAKA : IZEK
5 APCEIKA : EPEPEPANK : KAIIPAS : VAEMVNE :
6 CESVNE : VAPAVCIKA : ASAMAP : EPEPVAMAP
7 ASZEPEKES : KAPAN2 : IZEPEKES : EK · CEMVESVNKES
8 SVIES : SVNES : KEPKENKA : KEPKINMA : APKENKA
9 SVAVNAKA : CESIKES : SNAKES : ASNAKES : SECAIKNE
10 EPEPVAMA : KEPKINMA : VAEMVNE : VAPAIKE : CESVNE
11 VAEMVNES : VAPAIKES : KVACES : KEPKINOMA
12 VAEMVNE : VAPAIKES : EK : CESVNE : VAEMVNES
13 VAPAIKES : VASVIN : EPEPA : INAK : EPEPKA : AMKA
14 VAKPESVE : EPAS : INAK : CESNIPIA : MES8 : VAPAVINE
15 SIKAPPEKA : KVANIKAC : AVEOKPE : ESV8 : KESVPA · SEZE
16 ASA : ASAMA : VAPAVCIKA . SECAIKNE : SVIKAKA
17 INAMEK : CESCEPA : KEPKVANKA : SVIA : EPEPKE : OAKE
18 SECAIKNE : SIKAPPEKA : KVANIKAC : VAPAVCIKA : INAVKEK
19 CESNIPIA : KEPKVANKA : KADZE : SVIEP : EPEPKE : SECAIKNE
20 SIKAPPEKA : KVANIKAC : VAPAVCIOA : INAMEK : KEOKEPIM

21 ERA : CERRA : EPEIK : TEPSANPE : ANTENRA : INAMEIK
22 APPRARA8 : CASAS : A8ESANE : SECAIKNE8 : TABRACIRA
23 INAMIK : TBACAPE : KEBA : SECAIKNE : TEPSNIOMA
24 TAEMANE : TAT6IPE : INAMEIK : KNENPA : CESIKNES :
25 CA8ENES : SECAIKNIS : TEPSIOMA : CESANE
26 TAEMANES : TAT6PES : INAMEIK : SCEINS : OEPI :
27 ECAPIA8 : ANTENRA : INAMEIK : EPAS : RAPEC :
28 YEPRA : INAMEIK : KAMAPRA : APKANI
29 KANERA : KAMAYES : TEPSNIOMA : ESAIKA
30 ESANA : APERA : RATISYENA : OABERA : TANE
31 8PEOKA : OABERA : AF : IYEK : 8AIKASK : TAPRIRA
32 8AKA : OANRAIK : TIPI : TPATEOASK : EPEIK
33 APES : TANES : NEIPOABAS

TABLE VI.

AS IN THE ORIGINAL BRONZE TABLE.

O O O O

1 PRE . VERIR . TESENOCIR . BVF . TRIF . FETVMARTE . CRABOVEI . OCRIPER . FISIVTOTAPER . IIOVINA . ARVIO . FETV . VATVO . FERINE . FETVPONI

2 FETV . TASES . PERSNIMV . PROSESETIR . FARSIO . FICLA . ARSVEITV . SVRVR . NARATV . PVSE . PRE . VERIR . TREBLANIR

3 POST . VERIR . TESENOCIR . SIF . FI . LIV . TRIF . FETVFISC . SANSIE . OCRIPER , FISIV . TOTAPER . IIOVINA . PONI . FEITV . PERSAE . FETV . ARVIO . FETV

4 SVRVR . NARATV . PVSI . PRE . VERIR , TREBLANIR . TASES . PERSNIMV . MANDRACLO . DIFVE . DESTR . EHABITV . PROSESETIR . FICLA

5 STRVSLA . ARSVEITV . APE . SOPO . POSTRO . PEPERSCVST . V . ESTISIAEFMEFASPEFA . SCALSIE . CONEGOS . FETV . FISOVI . SANSI

6 OCRIPER . FISIV . TOTAPER . IOVINA . ESO . PERSNIMV . VESTISIA . VESTIS . TIO . SVBOCAV . SVBOCOFISOVISANSI . OCRIPER . FISIV.

7 TOTAPER . IIOVINA . ERER . NOMNEPER . ERAR . NOMNEPER . FONS . SIR . PACER.SIR . OCRE . FISI · TOTE . IIOVINE . ERER . NOMNE

8 ERAR . NOMNE . ARSIE . TIOM . SVBOCAV . SVBOCO . FISOVI . ASIER . FRITE . TIOM . SVBOCAV . SVBOCOFISOVI . SANSI . SVRONT

9 PONI . PESNIMV . MEFASPEFA . ESO . PERSNIMV . FISOVIE . SANSIE . TIOM . ESA . MEFA . SPEFA . FISOVINA . OCRIPER . FISIVTOTAPER . HOVINA

10 ERER . NOMNEPER . ERAR . NOMNEPER . FISOVIE . SANSIE . DITV . OCREFISI . TOTE . IOVINE . OCRER . FISIE . TOTAR . IOVINAR . DVPVRSVS

11 PETVRPVRSVS . FATOFITO . PERNE . POSTNE . SEPSESARSITE . VOV . SEAVIE . ESONE . FVTV · FONS . PACER . PASE . TVA . OCRE . FISI . TOTE . HOVINE

12 ERER . NOMNE . ERAR . NOMNE · FISOVIE . SANSIE . SALVO . SERITV . OCREM . FISI . TOTAM . IOVINAM . FISOVIE . SANSIE , SALVOSERITV

13 OCRER . FISI . ER . TOTAR . IOVINARNOME , NERF . ARSMO . VIRO . PEQVO - CASTRVO . FRIF . SALVA . SERITV . FVTV . FONS . PACER . PASE

14 TVA . OCRE . FISI . TOTE HOVINE . ERER . NOMNE . ERAR . NOMNE . FISOVIE . SANSIE . TIOM . ESA . MEFA . SPEFA . FISOVINA . OCRIPER . FISIV

15 TOTAPER . HOVINA . ERERNOMNE PER . ERAR . NOMNEPER . FISOVIE . SANSIE . TIOM . SVBOCAV . FISOVIE . ERITE* . TIOM . SVBOCAV . PESCLV

16 SEMV . VESTICATV . ATRIPVRSATV . APE . EAM . PVR . DINSVSFPROSESETO . ERVS . DITV . ENO . SCALSETO . VESTISIAR . ERVS . CONECOS

17 PIRSTV . ENOMEFA . VESTISIASOPA . PVROME . EFVRFATV . SVBRASPAHMV . ENO . SERSE . COMOLTV . COMATIR . PERSNIHIMV.

18 CAPIF . PVRDITA . DVPLA . AITV SACRA . DVPLA. AITV

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19 PRE . VERIR . VEHIER . BVFTRIF. CALERSVFETV . VOFIONE . GRABOVIE . OCRIPER . FISIV . TOTAPER . HOVINA . VATVO FERINE . FETV . HERIEVINV.

* Querv FRITE.

20 HERIE . PONI . FETV . ARVIO . FETV . TASES . PERSNIMV . PROSESETER . MEFA . SPEFA . FICLA . ARSVEITV . SVRONTNARATV . PVSI . PREVERIR.

21 TREBLANIR

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22 POST . VERIR . VEHIER . HABINA . TRIF . FETV . TEFREI . IOVI . OCRIPFR . FISIV . TOTAPER . IIOVINA . SERSE . FETV . PELSANA . FETV . ARVIO . FEITV . PONI

23 FETV . TASIS . PESNIMV . PROSESETIR . STR . VSLA . FICLA . ARVEITV . SVRONT . NARATV . PVSE . VERISCO . TREBLANIR . APE . HABINA . PVR DINSVS

24 ERONT . POI . HABINA . PVRDINSVST . DESTRVCO . PERSI . VESTISIA . ET . PESONDRO . SORSOM . FETV . CAPIRSE . PERSO . OSATV . EAM . MANI

25 NERTRV . TENITV . ARNIPO . VESTISIA . VESTICOS . CAPIRSO . SVBOTV . ISEC . PERSTICO . ERVS . DITV . ESOC . PERSNIMV . VESTIS . TIOM

26 SVBOCAV . SVBOCO . TEFRO . IOVIOCRIPER . FISIV . TOTAPER . IIOVINA . ERER . NOMNEPER . ERAR NOMNEPER . FONSIR . PACER . SI . OCREF . ISITOTE

27 IOVINE . ERER . NOMNE . ERAR . NOMNE . ARSIE . TIOM . SVBOCAV . SVBOCO . TEFROIOVIARSIER . FRITETIOM . SVB . OCAVSVBOCO . TEFRO . IOVI . TEPRE

28 IOVIE . TIOMESV . SORSVPERSONTRV . TEFRALI . PIHACLV . OCRIPER . FISIV . TOTAPER . IIOVINA . ERER . NOMNEPER . ERAR . NOMNEPER . TEFRE

29 IOVIE . ORER . OSE . PERSE . OCRE . FISIE . PIR . ORTO . EST TOTE . IIOVINE . ARSMOR . DERSECOR . SVBATOR . SENT . PVSI . NEIP . HERITV . TEFREIOVIE

30 PERSETOVER . PESCLER . VASETOMESFPESETOMEST . PERETOMEST . FROSETOMES . DAETOMEST . TOVER . PESCLER . VIRSETO . AVIRSETO . VAS . EST

31 TEFRE . IOVIE . PERSE . MERS . ESTESVSORSV . PESONDRV .

PIHACLV . PIHAFI . TEFRE . IOVIE . PIHATV . OCRE . FISI . TOTA . IIOVINA . TEFRE IOVIE . PIHATV

32 OCRER . FISIER . TOTAR . IIOVINAR . NOME . NERF . ARSMO . VIRO . PEQVO . CASTRVO . FRI . PIHATVFVTV . FONS . PACER . PASE . TVA . OCRE . FISI . TOTE

33 IIOVINE . ERER . NOMNE . ERAR . MOMNE* . TEFRE . IOVIE . SALVO . SERIT . VOCRE . FISI . TOTAM . IIOVINAM . TEFRE . IOVIESALVOM . SERITV . OCRERFISIER

34 TOTAR . IIOVINAR . NOME . NERF . ARSMO . VIRO . PEQVOCASTRVOFRI . SALVA . SERITV . FVTV . FONSI . ACER . PASE . TVAOCREFISI . TOTE . IIOVINE . ERER

35 NOMNE.ERAR.NOMNE . TEFRE . IIOVIE . TIOM . ESV . SORSV. PERSONDRV . TEFRALI . PIHACLV . OCRIPER - FISIV . TOTAPER . IIOVINA . ERER . NOMNEPER . ERAR

36 NOMNEPER . TEFRE . IOVIE . TIOM . SVBOCAV . PERSCLV . SEHEMV . ATROPVSATV

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37 PESONDRO . STAFLAR . E . NERTRVCO . PERSI . FETV . SVRONT . CAPIRSE . PERSO . OSATV . SVROR . PERSNIMV . PVSESORSV. APEPESONDRO . PVRDINSVS

38 PROSESETO . ERVS . DIRSTV . ENOM . VESTISIAR . SORSALIR . DESTRVCO . PERSI . PERSOME . ERVS . DIRSTVPVE . SORSO. PVRDINSVS . ENOM

39 VESTISIAM . STAFLAREM . NERTRVCO . PERSI . SVRVRON-TERVS DIRSTV . ENOM . PERSONDRO . SORSALEM . PERSOME . PVE . PERSNIS . FVSTIEE

40 ENDENDVPELSATV . ENOM . PESONDRO . STAFLARE . PERSOME . PVE . PESNIS . FVS . IFE . ENDENDV . PELSATV . ENOM . VASO . PORSE - PESONDRISCO . HABVS

41 SERSE . SVBRA . SPAHATVANDERVOMV . SERSITV . ARNIPO . .

* Nomne?

COMATIR . PESNIS . FVSTSERSE . PISHER . COMOLTVSERSE . COMATIR . PERSNIMV

42 PVRDITO . FVST

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43 VOCVCOM . IOVIV . PONNE . OVI . FVRFANT . VITLV . TORV. TRIF . FETV . MARTE . HORSEFETV . POPLVPER . TOTAR . HOVINAR . TOTAPER . HOVINA . VATVOFERINE

44 FETV . PONI . FETV . ARVIO . FETV . TASES . PERSNIMV . PROSESETIR . FASIO . FICLA . ARSVEITV . SVRONT . NARATV . PVSE . VERISCO . TREBLANIR

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45 VOCVCOM . COREDIER . VITLV . TORV . TRIF . FETV . HONDE . SERFI . FETV . POPVPLER . TOTAR . HOVINAR . TOTAPER . HOVINAR . VATVE . FERINE . FETVARVIO

46 FETVHERI . VINV . HERI . PONI . FETV . TASES . PERSNIMV . PROSESETIR . TESEDI . FICLMRSVEITV . SVRONI . NARATV. PVSE . VERISCO . TREBLANIR . ENOOCAR

47 PIHOS . FVST . SVEPO . ESOME . ESONO . ANDER . VACOSE . VASETOME . FVST . AVIF . ASERIATVVEROFE . TREBLANO-COVERTV . RESTE . ESONO . FEITV

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48 PONE . POPLO . AFERO . HERIES . AVIF . ASERIATO . ETV . SVRVRO . STIPLATV . PVSI . OCRER . PIHANER . SVRVRONT . COMBIFIATV . ERIRONT . TVDERVSAVIF

49 SERITV . APE . ANGLA . COMBIFIANSIVST . PERCA . ARSMA-TIAM . ANOVIHIMV . CRINCATROHATV . DESTRAMESCAPLA . ANOVIHIMV . PIR . ENDENDVPONE

50 ESSONOMF . FERAR . PVFEPIR . ENTELVST . ERE . FERTV . POEPERCA . ARSMATIAM . HABIEST . ERIHONT . ASO . DESTRE . ONSE . FERTV . ERVCOM . PRINVATVRDVR

51 ETVTO . PERCA . PONISIA . TER . HABITVTO . ENNOM . STIPLATV . PARFADESVA . SESO . TOTE . HOVINE . SVRV-RONT . COMBIFIATV . VAPEFE . AVIECIV . NEID

52 AMBOLTV . PREFA . DESVA . COMBIFIANSI . APE . DESVA . COMBIFIANSIVST . VIA . AVIECLA . ESONOMEITVTO . COMPERACRIS . SACRIS . APEACESONIAME

53 HEBETAFE . BENVST . ENOM . TERMNVCO . STAHITVTO . POI. PERCAM . ARSMATIA . HABIEST . ETVRSTAHMV . ESO . ETVRSTAHMV . PISEST . TOTAR

54 TARSINATER . TRIFOR . TARSINATER . TVSCERNAHARCER . IABVSCER . NOMNER . FETV . EHESV . POPLV . NRSVE . IER . EHE . ESV . POPLVSOPIR . HABE

55 FSME . POPLE . PORTATV . VLO . PVE . MERSEST . FETV VRV . PIRSE . MERSEST . TRIOPER . EHETVRSTAHAMV . IFONT . TERMNVCO , COM . PRINVATIR

56 STAHITV . ENO . DEITV . ARIMAHAMO . CATERAHAMO . IOVINVR . ENOCOM . PRINVATIR . PERAFRIS . SACRIS . AMBRETVTOAPE . AMBREFVRENT

57 TERNOME . BENVRENT . TERMNVCO . COM . PRINVATIR . ESO PERSNINVMO . TASETVR . SERFE . MARTIE . PRFSTOTA . SERFIA . SERFER

58 MARTIER . TVRSA . SERFIA . SERFER . MARTIER . TOTAM TARSINATEMTRIFO . TARSINATEM . TVSCOM . NAHARCOM IABVSCOM . NOME

59 TOTAR . TARSINAT . ER . TRIFOR . TARSINATER . TVSCER NAHARCER . IABVSCER . NOMNER . NERF . SIHITN* . ANSIHITV . IOVIEHOSTATV

60 ANHOSTATV . TVRSITV . TREMIT . VHONDV . HOLTV . NINCTV . NEPITV . SONITV . SAVITV . PREPLOTATV . PREVILATV

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61 SERFE . MARTIEPRESTOTA . SERFIA . SERFER . MARTIER . TVRSA . SERFIA . SERFER . MARTIER . FVTVTO . FONER . PACRER . PASE . VESTRA . POPLETOTAR . IIOVINAR

* SIHITV.

62 TOTE . IIOVINEERO . NERVS . SIHITIR . ANSIHITIR . IOVIES . HOSTATIR . ANOSTATIR . ERO . NOMNE . ERAR . NOMNE . APE . ESTE . DERSICVRENT . ENO

63 DEITV . ETATO . IIOVINVR . PORSE . PERC . ARSMATIAHABIEST . APEESTE . DERSICVST . DVTI . AMBRETVTO . EVRONT . APE . TERMNOME

64 COVORTVSO . SVRVRONT . PESNIMVMO . SVRVRONT . DEITV . ETAIANSDEITV . ENOM . TERTIM . AMBRETVTO . APE . TERMNOME . BENVSO

65 SVRVRONT . PESNIMVMO . SVRVRONT . DEITV . ETAIAS . ENO . PRINVATVR . SIMO . ETVTOERAFONT . VIA . PORA . BENVSO

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66 ESTE . PERSCLO . AVEIS . ASFRIATER . ENETV . PARFA . CVRNASE . DERSVA . PEIQV PEICA.MERSTV . POEI . ANGLA. ASERIATO

67 EESTESO . TREMNV . SERSE . ARSFERT . VRE . EHVELTV . STIPL . OASERIAIA . PARFA . DERSVA . ÇVRNACO . DERSVA

68 DEICO . MERSTO . PEICA . MERST . A . MERSTA . AVVEI . MERST . A . ANGLA . ESONA . ARFERTVR . ESOANSTIPLATV

69 EF . ASERIO . PARFA . DERSVA . CVRNACO . DERSVA . PEICO . MERSTO . PEICA . MERSTA . MERSTA . AVEIF . MERSTAF .

70 ANCLAF . ESONA . MEHE . TOTE . IIOVEINEESMEI . STAHMEI. STAHMEITEI . SERSI . PIRSI . SESVSTPOIANGLA

71 ASERIATO . EST . ERSE . NEIP . MVGATV . NEP . ARSIR . ANDERSISTV . NERSA . COVRTVST . PORSI . ANGLA . ANSERIATO

72 IVST . SVE . MVIETO . FVST . OTE . PISI . ARSIR . ANDERSESVSPDISLERALINSVST

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73 VERFALE . PVFE . ARSPERTVR . TRFBEIT . OCRER . PEIHANER. ERSE . STAHMITOESOTVDERATOESTANGLVTO

74 HONDOMV . PORSEI . NESIMEI . ASA . DEVEIA . EST . ANGL . OME . SOMO . PORSEI . NESIMEI . VAPERSVS . AVIEHCLEIR

75 EST . EINE ANGLVTOSOMO . VAPEFEAVIEHCLLV . TODCOME-TVDER . ANGLVTO . HONDOMV . ASAME DEVEIATODCOME

76 TVDER . EINF . TODCEIR . TVDERVS . SEIPODRVHPEI . SERITV

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77 TVDEROR . TOTCOR . VAPERSVSTOAVIECLIR . EBETRAFE . OOSERCLOME . PRESOLIAFE . NVRPIER . VASIRSLOME

78 SMVRSIME . TETTOME . MILETINAR . TERTIAMR . PRACOPR\-CATARVM . VAPERSVSTO . AVIECLIR . CARSOME

79 VESTISIER . RANDEME . RVFRER . TETTOME . NONIAR . TETTOMESALIER . CARSOME . HOIER . PERTOME . PADEL-LAR

80 HONDRA . ESTO . TVDERO . PORSEI . SVBRA . SCREHITOR , SENT , PARFA . DERSVA . CVRNACO . DERSVA . SERITV . SVBRA . ESTO

81 TVDERO . PEICO . MERSTO . PICEA . MERSTA . SERITV . SVE ANCLAR . PROCANVRENT . ESO . TREMNV . SERSE

82 COMBIFIATV . ARSFERTVRO . NOMNE . CARSITV . PARFA DERSVA . CVRNACO . DERSVA . PEICO . MERSTO . PEICA MEERSTA

83 MERSTA . AVEIF . MERSTA . ANCLA . EESONA . TEFE . TOTE HOVINE . ESMEI . STAHMEI . STAHMITEI . ESISCO . ESO-NEIR . SEVIER

84 POPLER . ANFERENER · ET . OCRER . PIHANER . PERCA . ARSMATIA . HABITV . VASOR . VERISCO . TREBLANIR . PORSI . OCRER

85 PEHANER . PACA . OSTENSENDI . EO . ISO . OSTENDV . PVSI . PIR . PVRETO . CEHEFI . DIASVRVR VERISCO . TESONO-CIR . SVRVR

86 VERISCO . VEHEIEIR

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87 PRE . VEREIR . TREBLANEIR . IVVE . GARBOVEI . BVF . TREIF . FETV . ESO . NARATV . VESTEIS . TEIO . SVBOCAV. SVBOCO

88 DEIGRABOVI . OCRIPER . FISIV . TOTAPER . HOVINA . ERER. NOMNEPER . ERAR . NOMNEPER . FOSSEI . PACERSEI . OCRE . FISEI

89 TOTE . HOVINE . ERER . NOMNE . ERAR . NOMNE . ARSIE . TIO . SVBOCAV . TVBOCO . DEI . GRABOVE. ARSIER . FRITE. TIO . SVBOCAV

90 SVBOCO . DEI . GRABOVE . DI . GRABOVIE . TIO . ESVBVE. PERACREIPIHACLVO . CREPER . FISIV . TOTAPER . HOVINA. IRER . NOMNEPER

91 ERAR . NOMNEPER . DEI . GRABOVIE . ORER . OSE . PERSEI. OCREFISIE - PIR . ORTO . EST . TOTEME . HOVINE . ARSMOR. DERSECOR.

92 SVBATOR . SENT . PVSEI . NEIP . ERITV . DEI . GRABOVIE . PERSEI . TVER . PERSCLER . VASETO . EST . PESETOMEST . PERETOMEST

93 FROSETOMEST . DAETOMEST . TVER . PERSCLER . VIRSETO . AVIRSETO . VAS . EST . DI . GRABO . VIE . PERSEI . MERSEI. ESV . BVE

94 PERACREI . PIHACLV . PIHAFEI . DI . GRABOVIE . PIHATV OCRE . FISIEI . PIHATV . TOTA . IOVINA . DI . GRABOVIE . PIHATV . OCRER

95 FISIER . TOTAR . HOVINAR . NOME . NERF . ARSMO . VEIROPEQVO . CASTRVO . FRI . PIHATV . FVTV . FOS . PACER . PASE . TVA . OCREFISI

96 TOTE . HOVINE . ERIR . NOMNE . ERAR . NOMNE . DI . GRABOVIE . SALVO . SERITV . OCRE . FISI . SALVA . CERITV . TOTA . HOVINA . DI

97 GRABOVIE . SALVO . SERITV . OCRER . FISIER . TOTAR . IIOVINAR . NOME . NERF . ARSMO . VEIRO . PEQVO . CASTRVO . ERI . SALVA

98 SERITV . EVTV . FOS . PACER . PASE . TVA . OCRE . FISI . TOTE . IOVINE . ERER . NOMNE . ERAR . NOMNE . DI . GRABOVIE . TIOESV . BVE

99 PERACRI . PIHACLV . OCREPER . FISIV . TOTAPER . IIOVINA . ERER . NOMNEPER . ERAR . NOMNEPER . DI . GRABOVIE . TIOSVBOCAV

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100 DI . GRABOVIE . TIOESV . BVE . PERACRI . PIHACLVETVR . OCREPER . FISIV . TOTAPER . IOVINA . ERER . NOMNEPER . ERAR . NOMNEPER . DI

101 CRABOVIE . ORER . OSE . PERSEI . OCRE . FISIE . PIR . ORTOEST . TOTE . IOVINE . ARSMOR . DERSECOR . SVBATOR . SENT . PVSEI . NEIP

102 HEREITV . DI . CRABOVIE . PERSI . TVER . PERSCLER . VASETOM . EST . PESETOMEST . PERETOMEST . FROSETOMEST . DAETOMEST . TVER

103 PERSCLER . VIRSETO . AVIRSETO . VAS . EST . DI . GRABOVIE . PERSI . MERSI . ESV . BVE . PERACRI . PIHACLV . ETRV . PIHAFI . DI . GRACOVIE

104 PIHATV . OCRE . FISI . PIHATV . TOTA . IOVINA . DI . GRABOVIE . PIHATV . OCRER . FISIER . TOTAR . IIOVINAR . NOME . NERF . ARSMOR . VEIRO

105 PEQVOC . ASTRVO · FR . I . PIHATV . FVTV . FOS . PACER PASETVA . OCRE . FISIE . TOTE . IIOVINE . ERER . NOMNE . ERAR . NOMNE . DI

106 GRABOVIE . SALVO . SERITV . OCREFISIM . SALVA . SERITV . TOTAM . IIOVINA . DI . GRABOVIE . SALVVOM . SERITV . OCRER . FISIER . TOTAR

107 IIOVINAR . NOME . NERF . ARSMO . VIRO . PEQVO . CASTRVO-

FRIF . SALVVA SERITV . FVTV . FONS . PACER . PASE . TVVA . OCRE . FISI . TOTE

108 IIOVINE . ERER . NOMNE . ERAR . NOMNE . DI . GRABOVIE . TIOMESSVBVE . PERACRI . PIHACLV , ETRV : OCRIPER FISSIV . TOTAPER . IOVINA . ERER

109 NOMNEPER . ERAR . NOMNEPER . DI . GRABOVIE . TIOM . SVBOCAV

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110 DI . GRABOVIE . TIOMESVBVE . PERARCI . PIHACLV . T . ERTIV . OCRIPER . FISIV . TOTAPER . IIOVINA . ERER . NOMNEPER . ERAR . NOMNEPER . DI

111 GRABOVIEORER . OSE . PIRSEOCREM . FISIEMPIR . ORTOM . EST . TOTEME . IOVINEM . ARSMOR . DERSECOR . SVBATOR SENT . PVSI . NEIP

112 HERITV . DIGRABOVIE . PERSETVER . PESCLER . VASETO MEST . PRESETOM . EST . PERETOM . EST . FROSETOM . EST DAETOM . EST . TVER

113 PESCLER . VIRSETO . AVIRSETO . VASEST . DI . GRABOVIE . PIRSI . MERSI . ESV . BVE . PERACRI . PIHACLVTERTIV . PIHAFI . DI . GRABOVIE

114 PIHATV . OCREM . FISIM . PIHATV . TOTAM · IIOVINAM . DI GRABOVIE . PIHATV . OCRER . FISIER . TOTAR . IIOVINAR NOME . NERFASMO

115 VIRO . PEQ . VO . CASTRVO . FRI . PIHATV . FVTV . FONS PACER . PASE . TVA . OCRE . FISITOTE . IIOVINE . ERER NOMNE . ERAR . NOMNE . DI

116 GRABOVIE . SALVO . SERITV . OCREM . FISIM . SALVAM SERITV . TOTAM . IIOVINAM . DI . GRABOVIE . SALVOM . SERITV . OCRER . FISIER

117 TOTAR . IIOVINAR . NOME . NERF . ARSMO . VIRO . PEQ . VO . CASTRVO . FRIF . SALVA . SEPITV . FVTV . FONS . PACER PASE . TVA . OCREFISI

118 TOTE . IIOVINE . ERER . NOMNE . ERAR . NOMNE . DI . GRABOVIE . TIOM . ESV . BVE . PERACRI . PIHACLV . TERTIV . OCRIPER . FISIV . TOTAPER

119 IIOVINA . ERER . NOMNEPER . ERAR . NOMNEPER . DI . GRABOVIE . TIO . COMOHOTA . TRIBRISINE . BVO . PERACNIO . PIHACLO

120 OCRIPER . FISIV . TOTAPER . IIOVINA . ERER . NOMNEPER . ERAR . NOMNEPER . DI . GRABOVIE . TIOM . SVBOCAV . TASES . PERSNIMV

121 SEVOM . SVRVR . PVDROVITV . PROSESETO . NARATV . PROSESETIR . MEFA . SPEFA . FICLA . ARSVEITV . ARVIO . FETV . ESTE

122 ESONO . HERI . VINV . HERI . PONI . FETV . VATVO . FERINE . FETV

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123 POST . VERIR . TREBLANIR . SI . COMIA . TRIF . FETV . TREBO . IOVIE . OCRIPER . FISIV . TOTAPER . IIOVINA . PERSAE . FETV . ARVIO . FETV

124 PONE . FETV . TASES . PERSNIMV . SVRVR . NARATV . PVSEPRE . VERIR . TREBLANIR . PROSESETIR . STRVSLA . FICLA . ARSVEITV

TABLE VII.

AS IN THE ORIGINAL BRONZE TABLE.

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1 SVRVRONT . PESNIMVMO . SVRVRONT . DEITV . ETAIAS : ENO . PRINVATVR . SIMO . ETVTO . ERAFONT . VIA . PORA.

2 BENVSO

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3 FONDLIRE . ABROF . TRIF . FETV . HERIEI . ROFV . HERIEI. PEIV . SERFE . MARTIE . FEITV . POPLVPER . TOTAR . IIOVINAR . TOTAPER

4 IIOVINA . VATVO . FERINE . FEITV . PONI . FETV . ARVIO . FETV . TASES . PERSNIMV . PROSESETIRMEFA . SPEFA . FICLA . ARSVEITV

5 SVRONT . NARATV . PVSE . VERISCO . TREBLANIR . APE. TRAHA . SAHATA . COMBIFIANSVST . ENOM . ERVS . DIRSTV

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6 RVBINE . PORCA . TRIF . ROFA . OTE . PEIA . FETV . PRESTOTE. SERFIE . SERFER . MARTIER . POPLVPER . TOTAR . IIOVINAR . TOTAPER

7 IOVINA . PERSAIA . FETV . PONI . FETV . ARVIO . FETV . SVRONT . NARATV . PVSI . PRE . VERIR . TREBLANIR . TASES . PRRSNIMV

8 PROSESETIR . STRVSLA . FICLA . ARSVEITV . APE . SVPO . POSTRO . PEPESCVS . ENOM . PESCLV . RVSEME . VESTICATV . PRESTOTE . SERFIE

9 SERFER . MARTIER . POPLVPER . TOTAR . IOVINAR . TOTAPER . IOVINA . ENOM . VESCLIR . ADRIR . RVSEME . ESO . PERSNIHIMV . PRESTOTA

10 SERFIA . SERFER . MARTIER . TIOM . ESIR . VESCLIR . ADRIR . POPLVPER . TOTAR . IIOVINAR , TOTAPER . IIOVINA . ERER . NOMNEPER

11 ERAR . NOMNEPER . PRESTOTA . SEREIA*. SERFER . MARTIER . PREVENDV . VIA . ECLA . ATERO . TOTE . TARSINATE . TRIFO . TARSINATE

12 TVRSCE . NAHARCE . IABVSCE . NOMNE . TOTAR . TARSINATER . TRIFOR . TARSINATER . TVSCER . NAHARCER . IABVSCER . NOMNER

13 NERVS , SITIR . ANSIHITIR . IOVIES . HOSTATIR . ANOSTATIR . ERO . NOMNE . PRESTOTA . SERFIA . SERFER . MARTIER . FVTV . FONS

14 PACER . PASE . TVA . POPLE . TOTAR . IIOVINAR . TOTE . IIOVINE . EROM . NOMNE . ERAR . NERVS . SIHITIR . ANSIHITIR . IOVIES

NOMNE . ERAR

15 HOSTATIR . ANOSTATIR . PRESTOTA . SERFIA . SERFER . MARTIER . SALVOM . SERITV . POPLOM . TOTAR . IIOVINAR . SALVA . SERITVV

16 TOTAM . IIOVINAM . PRESTOTA . SERFIA . SERFER . MARTIER . SALVO . SERITV . POPLER . TOTAR . IIOVINAR . TOTAR . IIOVINAR

17 NOME . NERF . ARSMO . VIRO . PEQVO . CASTRVO . FIRF . SALVASERITV . FVTV . FONS . PACER . PASE . T . VA . POPLE . TOTAR . IIOVINAR

18 TOTE . IIOVINE . ERER . NOMNE . ERAR . NOMNE . PRESTOTA . SERFIA . SERFER . MARTIER . TIOM . ESIR . VESCLIR . ADRER . POPLVPER

19 TOTAR . IIOVINAR . TOTAPER . IIOVINA . ERER . NOMNEPER . ERAR . NOMNEPER . PRESTOTA . SERFIA . SERFER . MARTIER . TIOM

* SERFIA.

20 SVBOCAVV . PRESTOTAR . SERFIAR . SERFER . MARTIER . FONER . FRITE . TIOM . SVBOCAVV . ENNOM , PERSCLV . ESO . DEITV

21 PRESTOTA . SERFIA . SERFER . MARTIER . TIOM . ISIR . VESCLIR . ADRIR . TIOM . PLENER . POPLVPER . TOTAR . IIOVINAR . TOTAPER

22 IIOVINA . ERER . NOMNEPER . ERAR . NOMNEPER . PRESTOTA . SERFIAR SERFER . MARTIER ; TIOM . SVBOCAVV . PRESTOTAR

23 SERFIAR . SERFER , MARTIER . FONER . FRITE . TIOM . SVBOCAVV . ENOM . VESTICATV . AHATRIPVRSATV . ENOM . RVSEME

24 PERSCLV . VESTICATV . PRESTOTE . SERFIE . SERFER . MARTIER . POPLVPER . TOTAR . IIOVINAR . TOTAPER . IOVINA . ENNOM . VESCLIR

25 ALFIR . PERSNIMV . SVPERNE . ADRO . TRAHVORFI . ANDENDV . ESO . PERSNIMV . PRESTOTA . SERFIA . SERFER . MARTIER . TIOM

26 ESIR . VESCLIR . ALFIR , POPLVPER . POTAR . IIOVINAR . TOTAPER . IIOVINA . ERER . NOMNEPER . ERAR . NOMNEPER . PRESTOTA

27 SERFIA . SERFER . MARTIER . AHAVENDV . VIA . ECLA . ATERO . POPLE . TOTAR . IIOVINAR . TOTE . IIOVINE . POPLER . TOTAR . IOVINAR

28 TOTAR . IIOVINAR . NERVS . SIHITIR . ANSIHITIR . IOVIES . HOSTATIR . ANHOSTATIR . ERO . NOMNE . ERAR . NOMNE . PRESTOTA . SERFIA

29 SEREER . MARTIER . SALVOM . SERITV . POPLO . TOTAR . IIOVINAR . SALVA . SERITV . TOTAM . IIOVINAM . PRESTOTA . SERFIA . SERFER

30 MARTIER . SALVOM . SERITV . POPLER . TOTAR . IIOVINAR . TOTAR . IIOVINAR . NOME . NERF . ARSMO . VIRO . PEQVO . CASTRVO . FRIF

31 SALVA . SERITV . FVTV . FONS . PACER . PASE . TVA . POPLE . TOTAR . HOVINAR . TOTE . HOVINE . ERER . NOMNE . ERAR . NOMNE . PRESTOTA

32 SERFIA . SERFER . MARTIER . TIOM . ESIR . VESCLIRALFER . POPLVPER . TOTAR . HOVINAR . TOTAPER . HOVINA . ERER . NOMNEPER . ERAR

33 NOMNEPER . PRESTOTA . SERFIA . SERFER . MARTIER . TIOM . SVBOCAVV . PRESTOTAR . SERFIAR . SERFER . MARTIER . FONER . FRITE . TIOM

34 SABOCAVV*. ENNOM . PERSCLV . ESO . PERSNIMV . PRESTOTA . SERFIA . SERFER . MARTIER . TIOM . ISIR . VESCLIR . ALFER . TIOM . PLENER

35 POPLVPER , TOTAR . HOVINAR . TOTAPER . HOVINA . ERER . NOMNEPER . ERAR . NOMNEPER . PRESTOTA . SERFIA . SERFER . MARTIER . TIOM

36 SVBOCAVV . PRESTOTAR . SERFIAR . SERFER . MARTIER . FONER . FRITE . TIOM . SVBOCAVV . ENOM . VESTICATV . AHATRIPVRSATV

37 VESTISA ET . MEFA . SPEFA . SCALSIE . CONECOS . FETV . FISOVI . SANSII . POPLVPER . TOTAR . HOVINAR . TOTAPER . HOVINA . SVRONT

38 NARATV . PVSE . POST . VERIR . TESONOCIR . VESTISIAR . ERVS . DITV . ENNO . VESTISIA . MEFA . SPEFA . SOPAM . PVROME . EFVRFATV

39 SVBRA . SPAHAMV . TRAF . SAHATAM . ETV . APE . TRAHA . SAHATA . COVORTVS . ENNOM . COMOLTV . COMATIR . PERSNIHIMV . CAPIF

40 SACRA . AITV

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41 TRAHAF . SAHA . TE . VITLA . TRIF . FEETV . TVRSE . SERFIE . SERFER . MARTIER . POPLVPER . TOTAR . HOVINAR . TOTAPER . HOVINA . PERSAEA . FETV . PONI

* SVBOCAVV.

42 FETV . ARVIO . FETV . TASES . PERSNIMV . PROSESETIR . STRVSLA . FICLAM . ARSVEITV . SVRONT . NARATV . PVSE . VERISCO . TREBLANEIR . APE

43 PVRDINSIVST . CARSITV . PVFE . ABRONS . FACVRENT . PVSE . ERVS . DERSA . APE . FRVS* . DIRSVST . POSTRO . COMBIFIATV . BVBINAME . ERVS

44 DERSA . ENEM . TRAHA . SAHATIM . COMBIFIATV . ERVS . DERSA . ENEM . RVBINAME . POSTRO . COVERTV . COMOLTV . COMATIR . PERSNIMV . ET

45 CAPIF . SACRA . AITV . ENOM . TRAHA . SAHATAM . COVERTV . COMOLTV , COMATIR . PERSNIHIMV . ENOM . PVRDITOM . FVST

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46 POSTERTIO . PANE . POPLO . ANDIRSAFVST . PORSE . PERCA , ARSMATIA . HABIEST . ET . PRINVATVR . DVR . TEFRVTO . TVRSAR . ESO . TASETVR

47 PERSNIHIMVMO . TVRSA . IOVIA . TOTAM . TARSINATEM . TRIFO . TARSINATEM . TVSCOM . NAHARCOM . IAPVSCO . NOME . TOTAR

48 TARSINATER . TRIFOR . TARSINATER . TVSCER . NAHARCER . IAPVSCER . NOMNER . NERF . SIHITV . ANSIHITV . IOVIE . HOSTATV . ANOSTATV

49 TVRSITV . TREMITV . HONDV . HOLTV . NINCTV . NEPITV . SVNITV . SAVITV . PREPLO . HOTATV . PREVISLATV . TVRSA . IOVIA . FVTV . FONS

50 PACER . PASE . TVA . POPLE . TOTAR . IOVINAR . TOTE . IOVINE . ERAR . NERVS . SIHITIR . ANSIHITIR . IOVIES . HOSTATIR . ANHOSTATIR . EROM

51 NOMNE . ERAR . NOMNE . ESTE . TRIOPER . DEITV . ENOM . IVENGA . PERACRIO . TVRSITVTO . PORSE . PERCA . ARSMATIA . HABIEST . ET

52 PRINVATVR . HONDRA . FVRO . SEHEMENIAR . HATVTO .

* ERVS.

TOTAR . PISI . HERIEST . PAFE . TRIF . PROMOM . HABVRENT . EAF . ACERSONIEM

53 FETV . TVRSE . IOVIE . POPLVPER . TOTAR . IIOVINAR . TOTAPER . IOVINA . SVRONT . NARATV . PVSE . VERISCO . TREBLANIR . ARVIO . FETV

54 PERSAEA . FETV . STRVSLA . FICLA . PROSESITIR . ARSVEITV . TASES . PERSNIMV . PONI . FETV

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55 PISI . PANVPEIFRATREXS . FRATRVSATIERSIER . FVSTEREC . SUESO . FRATRECATE . PORTAIA . SEVACNE . FRATROM

56 ATIERSIO . DESENDVF . PIFI . REPER . FRATRECA . PARSEST . EROM . EHIATO . PONNE . IVENGAR . TVRSIANDV . HERTEI

57 APPEI . ARFERTVR . ATIERSIR . POPLOM . ANDERSAFVST . SVE . NEIP . PORTVST . ISSOC . PVSEI . SVBRA . SCREHTO . EST

58 FRATRECIMOTAR . SINS . A . CCC

FIRST TABLE.

N.B.—The Figures refer to the Lines in the Original Tables.

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
1.	1.	1.
PUNE	puŋe	Phœnician
CAR NE	caɾ ŋa	to Carne (the turn)
S PE TUR I E	ɪɾ be ṫuɾ ɾ e	it is night voyage in it
AT I I ER I E	aṫ ɾ ɾ eɾ ɾ e	likewise in knowledge great in it
A BI E CA TE	a bɾ e ca ṫa	the being away how it is
NA RA C LU M	ŋa ɾa ac lʏ aɱ	the going with water on the ocean
2.	2.	2.
BOR TUS	boɾ ṫuɾ	swelling at first
ES TU E SU NA	aɾ ṫo e ɾo ŋa	it is to from this the
FET U	ɾaṫ u	long way from
F RA T RU S PER	ɾa ɾa aṫ ɾo ɪɾ baɾ	cause moving likewise to go it is the sea
AT I I ER I E	aṫ ɾ ɾ eɾ ɾ e	also the knowledge great in it
E U	e ʏ	from this
AS UM	aɾ oɱ	it is lonely
3.	3.	3.
E SU	e ɾo	from this
NA RA TU	ŋa ɾa ṫo	the going to
BE RE	be ɾe	night by the moon
CAR NA	caɾ ŋa	to Carne (the turn)
S PE TUR I E	ɪɾ be ṫɾɾ ɾ e	it is the night voyage in it
AT I I ER I E	aṫ ɾ ɾ eɾ ɾ e	also in knowledge great in it
A BI E CA TA	a bɾ e ca ṫa	the being away how it is

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
4.	4.	4.
A IU	a ɹɹó	from day
UR TU	ɹɲ ꝺo	the coast to
FE FU RE	ꝼa ꝼɹ ɲe	that under the moon
FET U	ꝼaꝺ ɹ	a long way
PUS SE NE I PER E TU	boɹ ɹe ɲa ȷ baɲ e ꝺo	certain of this in the sea from and to
PES TIS E SAS E	beɹ ꝺȷaɹ e ɹaɹ e	the course of the tides from it is safe
5.	5.	5.
SA CRE	ɹa ac ɲe	the current with the moon
IU BE BA TRE FUM	ɹɹó be ba ꝺɲe ꝼ'om	day and night will be throughout with us
PE RA CNE	be ɲa cɲe	by night going favourable
S PE TUR E	ɹɹ be ꝺɹɲ e	is the night voyage from
PE RA CNE	be ɲa cɲe	night going favourable
RE S TA TU	ɲe ɹɹ ꝺa ꝺo	the moon it is indeed to
6.	6.	6.
IU B I E	ɹuó be ȷ e	day and night in it
U NU ER I E TU SA C RE	u ɲo eɹɲ ȷ e ꝺo ꝼa ac ɲe	from then great to it in the current with the moon
PEL SA NU FET U	bel ɹa ɲo ꝼaꝺ u	mouth stream then far away from
AR BI U	aɹ bȷ u	steering being from
US TEN TU	uɹ ꝺaɲ ꝺo	and then to
7.	7.	7.
PUNI	Puɲȷ	Phœnician
FET U	ꝼaꝺ u	far away
TA SES S	ꝺa ɹaɹ ɹɹ	indeed safe it is
PE SNI MU	be ɹɲȷ mo	night sailing happy
AR E BE AR BES	a ɲe be aɹ beɹ	by the moon at night steering the course
FUNE PURT I IUS	Puɲe ꝑɹɲꝺ ꝺȷ ɹuó ɹɹ	Phœnician to the port to that day and

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
8.	8.	8.
U NU	u no	from thence
SU RU PES U T RU	ro no bet u ad no	this to go the course, from also to go
FET U	fad u	a long way
TI C AM NA	di ca am na	to that which ocean the
IU BE E	iri be i e	day and night in it
CA PI RE	ca bi ne	whence being the moon
9.	9.	9.
PE RU	be no	at night to go
PRE BE FET U	bne be fad u	the headland at night far away
A PE	a be	at night
PURT I IU SUR U	port i iri sur u	the port in day exploring from
ER US	er is	excellent and
TE TU	da do	indeed to
EN U	en i	water by
CUM A	com a	protection the
10.	10.	10.
L TU CUM A TE	all do com a da	always to protection the indeed
PE SNI MU	be sni mo	night sailing happy
ATH TU	ad do	likewise to
IU BI P	iri be bu	day and night in was
U BE PER AC NE M	be bar a cne am	night sea by favourable ocean
11.	11.	11.
PE RA EM FET U	be na e am fad u	night going it ocean far away
AR BI U	ar bi u	steering being from
US TEN TU PUNI	us dan do Puni	and then to Phœnician
FET U	fad u	far away
ATH TU MAR TI	ad do mar di	also to like that
AF RU NU	ab no no	river to go then

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
12.	12.	12.
PE RA CNE	be ꝑa cne	night going favourable
FET U	ꝼaꝺ u	a long way
AR BI NUS TE TU	aꝛ bꝺ noꝛ ꝺa ꝺo	steering being known and also to it
FA SI U	ꝼa ꝛe ꝺ ꝛ	cause this in from
PRU SES ET E	bꝛo ꝛaꝛ aꝺ e	very safe also it
AR BE I TU	aꝛ be ꝺ ꝺo	steering night into
13.	13.	13.
PES A E	beꝛ ꝛa e	course of the stream it
FET U	ꝼaꝺ u	far away
PUNI	Puꝺꝺ	Phœnician
FET U	ꝼaꝺ u	far away
T RA	aꝺ ꝑa	likewise going
EC BI	ac bꝺ	with being
NA	ꝺa	the
FET U	ꝼaꝺ ꝛ	far away
14.	14.	14.
A SE TUS	a ꝛe ꝺýꝛ	from this first
PE RA CNE	beꝛ a cne	night going safely
FET U	ꝼaꝺ ꝛ	far away

15.	15.	15.
THUN TI A	ꝺonn ꝺꝺ a	the waves to that
CA T LE	ca aꝺ le	whence again with
TIS AL	ꝺꝺaꝛ al	the tides always
S TA C AS S	ꝺꝛ ꝺa ac aꝛ ꝛe	it is indeed with it is this
ES T	aꝛ ꝺa	it is indeed
SU ME	ꝛo ꝺa	this good
US TI TE	ꝛꝛ ꝺꝺ ꝺa	and to that it is
16.	16.	16.
AN TER	aꝺ ꝺeoꝛ	the guiding sign (landmark)
ME N SA RU	ꝺa eꝺ ꝛa ꝑo	good water current to go
SER SI AR U	ꝛaoꝛ ꝛe ꝺ aꝛ u	free this in this steering by

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
THER I I E I	teoṛ ı ı e e	the guiding sign in knowledge it in
FA SI U	ḟa ṛe ı ṛ	cause this in from
AR FER TUR	aṛ ḟeaṛ tṛṛ	steering the true voyage
AB IS	aḃ ıṛ	to the river it is
17.	17.	17.
AN SER I AT ES	aṇ ṛaoṛ ı at aṛ	the free in the it is
ME N S S NE	mа eṇ ṛe ıṛ ṇa	good water this it is the
CU R S LA S I U	co aṛ ıṛ la ṛe ı ṛ	which steering it is day this in from
FA SI A	ḟa ṛe ı a	cause this in the
TIS I T	tıaṛ ı at	tides in the also
THUN TI A	toṇṇ tı ta	waves to that the
FER TU	ḟıoṛ tṛ	certain to
18.	18.	18.
CA T LU	ca at lṛ	whence also of water
AR BI A	aṛ bı a	steering being from
S T RU TH S LA	ıṛ at ṇo aṫ ıṛ la	it is again to go this likewise it is day
FIC LA	ḟeıc la	in day light
PUNE	Ṗrṇe	Phœnician
BI NU	bı ṇo	being then
SA LU	ṛa lṛ	a current of water
MA LE TU	mа le to	good with to
19.	19.	19.
MA N T RA TH LU	mа aṇ at ṇa aṫ lṛ	good the increase moving increase of water
BES C LA	beṛ ac la	the course by day
SNA TA	ṛṇa ta	flowing indeed
A SNA TA	a ṛṇa ta	and from flowing it is
UM EN	o aṃ eṇ	from the ocean waters
FER TU	ḟeaṛ to	certain to
PIR	bıṛ	short
A SE	a ṛe (*or* aṛ ṛe)	from this

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
20.	20.	20.
AN TEN TU	an tan do	the then to
E SU NU	e so no	from this then
PUNI	Puin	Phœnician
FE I TU	fa i do	that in to
THUN TE	tonn ta	the waves indeed
LU BI E	lu· be i e	day and night in it
AM PEN TU	am ben do	the ocean head to
CA T LU	ca at lr	when increase of water
21.	21.	21.
SA C RE	sa ac re	the current with the moon
SE BA CNE	se ba cne	this will be favourable
PE T RU N I A PER	be at ro na i a bar	in the night also to go in the sea
NA TIN E	na tin e	the fire from
F RA T RU	fa ra at ro	cause going also to go
AT I ER IU	at i er iu·	also in excellent in day
E SU NU	e so no	by this then
22.	22.	22.
PE RA E	be ra e	night going it
FU TU	fu do	under to
CA T LES	ca at las	whence also light
SU BA	so ba	this will be
THA TH TU	ta at· do	it is also to
SU FA FI AF	so fa fi ab	this because danger the river
SU PA F	so ba ab	this will be the river
THA TH TU	ta at· do	indeed also to
23.	23.	23.
FER US	fear ur	certain and
A PLEN I ES	a blenn i as	the harbour into it is
PRU SES I A	bro sas i a	very safe in the
CAR TU	can do	the turn to
C RE MA TRE	ac re ma tre	with the moon good all the way

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
A PLEN I A	a blejn ⁊ a	to the harbour in the
SU TEN T	ſo ταn aτ	this then also
24.	24.	24.
U PE RU	u be ɲo	by night to go
SER I TU	ſaoɲ ⁊ τo	free in to
AR BI A	aɲ bj a	steering being from
PUNI	Puɲj	Phœnician
PURT U BI TU	poɲτ r bj τo	to port from being or to
PES TI CA TU	beſ τj ca τo	course to that whence to
ATH RE PU RA	aṫ ɲe br ɲa	also by the moon was going
25.	25.	25.
TU	τo	to
PUS TI N	boſ τj ɲa	certain to that the
ANS I F	anoɲſ ⁊ fa	now in cause
BI NU	bj ɲuaṫ	being new
NU BI S	ɲo bj jſ	then being it is
ATH TRE PU RA TU	aṫ τre br ɲa τo	also throughout was going to
TI U	τj r	to that from
PUNI	Prɲj	Phœnician
TI U	τj r	to that from
BI NU	bj ɲo	being then
26.	26.	26.
TE I TU	τa ⁊ τo	it is in to
FER BA	fjoɲ ba	certain will be
F RE TH TEF	fa ɲe aṫ taȷb	under the moon's increase the sea
FER TU	feaɲ τo	certain to
PU RE	br ɲe	was the moon
NU BI ME	ɲo bj ɲa	then being good
FER ES T	feaɲ aſ τa	certain it is indeed
C RE MA T RU F	ac ɲe ɲa aτ ɲo ab	with the moon good again to go the river

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
27.	27.	27.
SU ME L	ro ma all	this good always
FER TU	fíor do	certain to
BES TIS I A	bes tíar i a	the course of the tides in the
BE RU ME	be no ma	night to go good
PER SNI MU MU	bar sní mo mo	sea sailing very happily
CA T LES	ca at las	whence also light
TU BA	do ba	that will be
TEF RA	tabh na	to sea going
28.	28.	28.
TER TI	teora tí	the sign to that
ER US	er ss	excellent and
PRU SE CA TU	bro se ca do	much this which to
I SUNT	i sunt	in happiness
C RE MA T RU	ac ne ma at no	with the moon good also to go
PRU SE C TU	bro se ca do	much this with to
S T RU TH S LA	is at no ath is la	it is also to go again it is by day
29.	29.	29.
FIC LA	feic la	day light
AR BE I TU	ar be i do	steering night in to
CA T LU	ca at lr	whence again the water
PURT U BI TU	port r bí do	port from or being to
AM PER I A	am bar i a	the ocean sea in the
PER SNI TH MU	bar sní ath mo	sea sailing again safely
A SES E TA	a sas e ta	from safe from indeed
30.	30.	30
CAR NE	car na	to Carne (the turn)
PER SNI TH MU	bar sní ath mo	sea sailing again happily
E EN PER SUNT RA	e en bar sunt na	on the water of the sea pleasant by going
PER SNI TH MU	bar sní ath mo	sea sailing again happily

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
SU BA	ro ba	this will be
S PA N TE A	is ba an ta a	it is will be indeed from
31.	31.	31.
PER TEN TU	ban tan do	the sea then to
BES C LES	bes ac les	the course with light
BU FET ES	bu fad e is	was long it is
PER SNI TH MU	ban sni ad mo	sea sailing also happily
BES TI CA TU	bes ti ca do	the course to that whence to
ATH TRE PU RA TU	ad tre bu ra do	also through it was going to
32.	32.	32.
AR PEL TU	ar bel al do	steering all night to
S TA TI TA TU	is ta ti ta do	it is indeed to that it is to
SU PA	ro ba	this will be
BUS T RA	bos ta ra	certain it is going
PER S TU	ban is do	the sea it is to
I EF RU	i ab ro	in the river to go
ER US	el ur	excellent and
MA N I	ma an i	good the in
CU BE I TU	co be i do	which night in to
33.	33.	33.
SI I NA M AR	se i na am ar	this in science the ocean navigating
E TU	e do	from and to
TU BE	do be	by night
RE CA PI RU S	re ca bi ro is	the moon whence being to go it is
PUNE	Prne	Phœnician
FER TU	fiar do	certain to
FER CA	fiar ca	certain whence
C LA BLA F	ac la bla ab	by day safe to the river

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
34.	34.	34.
AN FE TH TAF	an fa ad tajb	the cause also of the ocean
BES C LU	bes ac lr	course with water
SNA TU A SNA TU	sna do a sna do	flowing to and flowing from
U M EN	u am en	on the ocean's waters
FER TU	fjon do	certain to
CA BI RE	ca bj se	whence being the moon's
THUN TE	donn ta	waves it is
35.	35.	35.
IU BI E BES TI CA TU	jrd bj e bes tj ca do	day being it in the course to that whence to
PE T RU N I A PER TU	be at so na] a bas do	night also to go in the sea to
NA TI NA	na tjn a	the fire from
F RA T RU	fa sa at so	means going also to go
AT I I ER I U	at]] es] u	likewise in knowledge great in from
FER US	fjon rs	certain and
36.	36.	36.
SE BA CN IS	se ba cne anojs	this will be favourable now
PER SNI TH MU	bas sn] ad mo	sea sailing also happily
PER TA	bas ta	the sea indeed
S PI N IA	s be an] a	it is the night in the
I SUNT	] snd	in pleasure
C LA BLE S	ac la bla s	with day safe it is
PER SNI TH MU	bas sn] ad mo	sea sailing also happily
37.	37.	37.
BES C LES	bes ac les	the course with light
SNA TA	sna ta	flowing to indeed
A SNA TA	a sna ta	from flowing indeed
SE BA CNI S	se ba cne an s	this will be favourable now

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
S PI N I A MA	ᚾᚱ be ᚅa ᚂ am ᚋa	it is night in the ocean good
PER SNI TH MU	baᚅ ᚱᚅᚂ aṫ ᚋo	sea sailing also happily
BES TI CA TU	beᚱ ᛏᚂ ca ᛞo	the course to that whence to
38.	38.	38.
ATH TRE PU RA TU	aṫ ᛏᚅe br ᚅa ᛞo	also throughout was going to
S PI NA	ᚾᚱ be ᚂ ᚅa	it is night in the
UM TU	o am ᛞo	from the ocean and to
UM NE	o am ᚅa	from ocean the
SE BA CN I	ᚱe ba cᚅe	this will be favourable in
PER SNI TH MU	baᚅ ᚱᚅᚂ aṫ ᚋo	sea sailing also happily
MA NA F	ᚋa ᚅa aḃ	good to the river
E A SA	e a ᚱa	it the current
39.	39.	39.
BU TU	br ᛞo	was to
A SA MA	a ᚱa ᚋa	the current good
CU BER TU	co baᚅ ᛞo	which sea to
A SA CO	a ᚱa co	the stream which
BI NU	bᚂ ᚅo	being then
SE BA CN I	ᚱe ba cᚅe ᚂ	this will be favourable in
TA SES S	ᛏa ᚱaᚱ ᚾᚱ	indeed safe it is
PER SNI TH MU	baᚅ ᚱᚅᚂ aṫ ᚋo	sea sailing also happily.
40.	40.	40.
E SU F	aᚱ u aḃ	it is from the river
PUS ME	boᚱ ᚋa	certain good
THER TER	ᛏeoᚅ ᛏa eᚅ	guiding sign indeed very
ER US	eᚅ ᚢᚱ	excellent and
CU BE I TU	co be ᚂ ᛞo	which by night in to
TER TU	ᛏeoᚅ ᛞo	the guiding sign to
BI NU	bᚂ ᚅo	being then
PUNE	Pᚱᚅe	Phœnician
TER TU	ᛏeoᚅ ᛞo	the guiding sign to

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
41.	41.	41.
S T RU TH L AS	ᚾᚱ ᚪᚮ ᚅᚑ ᚪᚭ ᚌᚪ ᚱ	it is also to go also light
FIC LAS	ᚠᛁᚳ ᚌᚪᚱ	day light
SU FA FI AS	ᚱᚑ ᚠᚪ ᚠᛁ ᚪᚱ	this cause danger it is
CUM AL TU	ᚳᚮᚋ ᚪᚌᚌ ᚮᚑ	protection always to
CA PI RE	ᚳᚪ ᚋᛁ ᚅᛖ	whence being the moon
PUNE S	ᚹᚢᚅᛖ ᚾᚱ	Phœnician it is
BE PU RA TU	ᛒᛖ ᛒᚱ ᚅᚪ ᚮᚑ	night was going to
42.	42.	42.
AN TA C RE S	ᚪᚅ ᚮᚪ ᚪᚳ ᚅᛖ ᚾᚱ	the indeed with the moon it is
CUM AT ES	ᚳᚮᚋ ᚪᚮ ᚪᚱ	protection also it is
PER SNI TH MU	ᛒᚪᚱ ᚱᚅᛁ ᚮᚭ ᚋᚑ	sea sailing also happily
AM BA R I TH MU	ᚪᚋ ᛒᚪ ᚪᚱ ᛁ ᚪᚭ ᚋᚑ	ocean will be steering in also happily
S TA TI TA	ᚾᚱ ᚮᚪ ᚮᛁ ᚮᚪ	it is indeed to that it is
SU BA F TU	ᚱᚑ ᛒᚪ ᚪᛒ ᚮᚑ	this will be the river to
E SU NU	ᛖ ᚱᚑ ᚅᚑ	it is then
43.	43.	43.
PURT I TU	ᚹᚑᚅᚮ ᛁ ᚮᚑ	the port into
FU TU	ᚠᚱ ᚮᚑ	under to
CA TEL	ᚳᚪ ᚮᚌᚌ	which easy
A SA CU	ᚪ ᚱᚪ ᚳᚑ	the current which
PE L SA NS	ᛒᛖᚌ ᚱᚪ ᚪᚅ ᚾᚱ	night always the stream it is
FU TU	ᚠᚱ ᚮᚑ	under to
44.	44.	44.
C BES T RE	ᚳᚪ ᛒᛖᚴ ᚪᚮ ᚅᛖ	which course also the moon
TI E U SAS ES	ᚮᛁ ᛖ ᚢᚱ ᚴᚪᚴ ᛖᚴ	to that and from safe it is
BE SU BU	ᛒᛖᚴ ᚱ ᛒᚱ	course from was
E SIS	ᛖ ᚴᚑᚴ	from it below
TI TE	ᚮᛁ ᚮᚪ	to that indeed
TE I ES	ᚮᚪ ᛁ ᚪᚱ	indeed in it is

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
45.	45.	45.
SE ME	ſe mа	this good
N I ES	ηа ȷ aſ	the in it is
TE CU R I ES	ꝺa co ne ȷ aſ	indeed which the moon in it is
SI M	ıſ ȷ am	it is in the ocean
CA P RUM	ca aḃ no am	whence to the river to go on ocean
U PE TU	ṙ be ꝺo	by night to
TE C BI AS	ꝺa ac bȷ aſ	indeed with being it is
46.	46.	46.
FA MER I AS	ſa meaη ȷ aſ	means quick in it is
PUM PE RI AS	bu am be ne ȷ aſ	was ocean night's moon in it is
XII	XII	twelve (days)
AT I I ER I A TE	aꝺ ȷ ȷ er ȷ a ꝺa	also in science great in the it is
E TRE	e ꝺne	always
AT I I ER I A TE	aꝺ ȷ ȷ er ȷ a ꝺa	also science in great in the it is
47.	47.	47.
C LA BER NI I E	ac la ber ηȷ ȷ e	by day the sea is not in it
E TRE	e ꝺne	always
C LA BER NI I E	ac la ber ηȷ ȷ e	by day the sea is not in it
CU RE I AT E	cor e ȷ aꝺ e	returns it in also it
E TRE CU RE I AT E	e ꝺne cor e ȷ aꝺ e	always returns in also it. also it
48.	48.	48.
SA TAN ES	ſa ꝺan aſ	the current's time it is
E TRE SA TAN ES	e ꝺne ſa ꝺan aſ	always the current's time it is
PE I ER I AT E	be ȷ er ȷ aꝺ e	at night much in also it
E TRE PE I ER I ATE	e ꝺne bej er aꝺ e	always at night much in also it
TAL EN AT E	ꝺall en aꝺ e	covered with water also it

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
49.	49.	49.
E TRE TAL EN AT E	e tre tall en at e	always covered with water also it
MU SE I AT E	mo se i at e	much more this in also it
E TRE MU SE I AT E	e tre mo se i at e	always much more this in also it
IU I ES CAN E	iuḋ i as ceann e	daily in it is from the head it
50.	50.	50.
E TRE IU I ES CAN ES	e tre iuḋ i as ceann as	always daily in it is from the head it is
CA SE LAT E	ca se lat e	when this sea flows from
E TRE CA SE LAT E	e tre ca se lat e	always when this sea flows from
TER TI E CA SE LAT E	teor ti ca se lat e	the guiding sign when this sea flows from
51.	51.	51.
PER AS SNA N I E	bann as sna ann i e	sea it is flowing the in it
TE I TU AR MU NE	ta i do ar mo na	it is in to steering happy the
IU BE	iṙḋ be	day and night
PA TRE	ba at re	will be also the moon
FET U	fad r	far away
S I	se i	this in
PE RA	be ra	night going
52.	52.	52.
CNE	cne	favourable
SE BA CNE	se ba cne	this will be favourable
U PE TU E	r be do e	from night to it
BE I E TU	be i e do	night in from and to
SE BA CNE	se ba cne	this will be favourable
NA RA TU	na ra do	to the going to
AR BI U	ar bi r	steering being from

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
53.	53.	53.
US TE TU	ᚢᚾ ᚈᚐ ᚈᚑ	and indeed to
E U NA RA TU	e ᚱ ᚅᚐ ᚄᚐ ᚈᚑ	it from the going to
BUS SE	boᚾ ᚱe	certain this
FA SE FET E	ᚠᚐ ᚱe ᚠᚐᚈ e	cause this far it
SE BA CNE	ᚱe ba cᚅe	this will be favourable
THER I	ᚗeoᚄ ᚋ	sign in
PUNI	ᚹᚢᚅᚋ	Phœnician
54.	54.	54.
THER I BI NU FE TU	ᚗeoᚄ ᚋ bᚋ ᚅo ᚠᚐᚈ ᚱ	the guiding sign in being then far away
BA PUT U	ba bᚱᚈ ᚱ	will be the fire from
SAS I	ᚱaᚾ ᚋ	safe in
AM PE TU	ᚐᚄ be ᚈᚑ	the ocean night to
CAP RU	cab ᚄo	the cape to go
PER A	baᚄ ᚐ	to sea the
CNE	cᚅe	favourable
SE BA	ᚱe ba	this will be
55.	55.	55.
CNE	cᚅe	favourable
U PE TU	ᚱ be ᚈᚑ	from night to
E BE I E TU	e be ᚋ e ᚈᚑ	from night in it to
NA RA TU	ᚅᚐ ᚄᚐ ᚈᚑ	the going to
S I BE	ᚱe ᚋ be	this in night
AM PE TU	ᚐᚄ be ᚈᚑ	ocean night to
FE SNE RE	ᚠᚐ ᚋᚱ ᚱᚅᚐ eᚄ e	cause it is the flowing much it
PURT TU	ᚹoᚄᚈ ᚈᚑ	port to
56.	56.	56.
E TU	e ᚈᚑ	from (and) to
I FE	ᚋ ᚠᚐ	in cause
FER TU	ᚠᚋoᚄ ᚈᚑ	certain to
TAF LE	ᚈᚐᚃᚔ le	the sea with

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
E PIR FER	e bíṙ fíor	it short certain
TU	do	to
CA PRE S	ca bṙe ír	which the headland it is
PRU SES E TU	bṙo ṡaṙ e do	very safe from and to
57.	57.	57.
I FA R BE I TU	i fa aṙ be i do	in cause steering night in to
PER SU T RU	baṙ ro at ṙo	sea this also to go
BA PUT IS	ba but ír	will be the fire it is
ME FA	ṁa fa	good that
BI S TIS A	bí ír dí ṡa	being it is to that current
FET A FER TU	fad a fíor do	far from certain to
58.	58.	58.
S BI SE BE	ír bí ṡe be	it is being this night
FER TU	fíor do	truly to
PUNE	Puṅe	Phœnician
E TRE	e tṙe	it throughout
S BI	ír bí	it is being
SE	ṡe	this
BE	be	night
BI NU FER TU	bí ṅo fíor do	being then certain to
TER TI E	deoṙ dí e	sign to that from
59.	59.	59.
S BI SE BE	ír bí ṡe be	it is being this night
U TUR FER TU	ṙ dṙṙ fíor do	from the voyage surely to
PI S TUN I RU FER TU	bí ír doṁ i ṅo fíor do	being it is the waves in to go truly to
BE PES U T RA	be beṡ ṙ at ṙa	night course from again going
FER TU	fíor do	truly to
60.	60.	60.
MA N T RA C LU	ṁa aṁ at ṙa ac lṙ	good the also going with water
FER TU	fíor do	certain to

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
PUNE	Prne	Phœnician
FER TU	fíor do	certain to
PUNE	Prne	Phœnician
FE SNA FE	fa rna fa	means the flowing cause
FE NUS	fa nos	the cause known
61.	61.	61.
CAF RU PURT U	cab no port r	that cape to go the port from
BE TU	be do	night to
BA PUT U	ba brd r	will be the fire from
SAS I	sas i	safe in
IU BE BA TRE	iré be ba at ne	day and night will be also the moon
PRE PE SNI MU	bne be rnn mo	to the headland night sailing happily
62.	62.	62.
BE PES U T RA	be bes r at na	night course from again going
PE SNI MU	be rnn mo	night sailing happily
PES C LES PE SNI MU	bes ac las be rnn mo	the course with light at night sailing happily
AT RE	at ne	also the moon
PU RA TU	br na do	was going to
63.	63.	63.
AR PEL TU	ar bel do	steering the mouth to
S TA TI TA TU	is ta ti ta do	it is indeed to that it is to
BES C LU	bes ac lr	the course with water
PUS T RU	bos at no	certain also to go
PES TU	bes do	the course to
RA NU	na no	going then
64.	64.	64.
PE SNI	be rnn	night sailing
MU	mo	happily
PUNI	Prnn	Phœnician

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
PE SNI MU	be ſnj mo	night sailing happily
BI NO	bj no	being then
PE SNI MU	be ſnj mo	night salling happily
U NE PE SNI	ṙ na be ſnj	from the night sailing
65.	65.	65.
MU	mo	happily
E NU E RU S TA TU	e no e no jr ta do	from then it to go it is indeed to
BI T LU	bj ad lr	being also water
BU F RO	br ab no	was to the river to go
PUNE THER I ES	Prne ḋeor j ar	Phœnician the guiding sign in it is
66.	66.	66.
FA SU	fa ro	cause this
E RU THU	e no do	it to go to
TIS LU	ḋjar lr	the tides water
SES TU	ſar do	safe to
IU BE PA TRE	jrḋ be ba ṫre	day and night will be throughout
PUNE SES TE	Prne ſar ta	Phœnician safe it is
67.	67.	67.
UR FET A	rn fad a	the coast long from
MA NU BE	ma no be	good then night
THA FET U	ḋa fad ṙ	indeed far away
ES TU	ar do	it is to
I U CU	j ṙ co	knowledge from which
THA FET U	ḋa fad ṙ	it is far away
68.	68.	68.
I U PA TER	j ṙ ba ḋeor	in from will be the sign
SAS E	ſar e	safe it
TEF E	ḋajḃ e	the ocean it
ES TU BI T LU	ar do bj ad lr	it is to being also water
BU F RU	br fa no	was cause to go
SES TU	ſar do	safe to

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
69.	69.	69.
PURT I FE LE	ꝑoꞃꞇ ȷ ꝼa le	port knowing the means with
TR I	ꞇꞃe ȷ	throughout in
IU PER TE I TU	ȷrꝺ baꞃ ꞇa ȷ ꞇo	day sea it is in to
TR I IU PER	ꞇꞃe ȷ ȷ ꝛ baꞃ	throughout in science in the sea
BU F RU	br ab̃ ꞃo	was to the river to go
NA RA TU	ŋa ꞃa ꞇo	of the going to
70.	70.	70.
FE I U	ꝼa ȷ u	cause in from
IU PE PA T RE	ȷrꝺ be ba aꞇ ꞃe	day and night will be also the moon
BU SI I A PER	br ꝼe ȷ ȷ a baꞃ	was this science in of the sea
NA TI NE	ŋa ꞇȷ ŋa	of the to that the
FRA T RU A TI I ER I U	ꝼa ꞃa aꞇ ꞃo a ꞇȷ ȷ eꞃ ȷ ꝛ	cause moving also to go from to that science in excellent in from
71.	71.	71.
PUNE	Ꝑuŋe	Phœniclan
AN PEN ES	aŋ beŋ aꝛ	the head it is
CRIC AT RU	cꞃıc aꞇ ꞃo	the end again to go
TES T RE	ꞇeaꝛ ꞇꞃe	south throughout
E US SE	e ꝛꝛ ꝼe	from and this
THA FET U	ꞇa ꝼaꞇo ꝛ̃	indeed far away
A PE A PEL	a be a bel	the night to the mouth
72.	72.	72.
US	ꝛꝛ	and
ME FE	ma ꝼa	good cause
A TEN TU	a ꞇaŋ ꞇo	from then to
A PE PURT U BI ES	a be ꝓoꞃꞇ ꞇo bȷ aꝛ	the night port to being it is

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
TES TRE	ᴛᴇᴀʀ ᴛʜᴇ	south throughout
E US SE THA FE TU	ᴇ ʏꜱ ꜱᴇ ᴛᴀ ꜰᴀᴅ ʏ	from and this indeed far away
73.	73.	73.
CRIC AT RU	ᴄʜɪᴄ ᴀᴛ ʀᴏ	the end also to go
AR BI U	ᴀʀ ʙɪ ʏ	steering being from
US TE TU	ʏꜱ ᴛᴀ ᴛᴏ	and indeed to
PUNI FET U	Pʏɴɪ ꜰᴀᴅ ʏ	Phœnician far away

SECOND TABLE.

N.B.—The Figures refer to the Lines in the Original Tables.

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
1.	1.	1.
BU CU CUM	bʏ co com	was which security
IU BI U	iuð be ʃ u	day and night in from
PUNE	Prne	Phœnician
U BE F	ʏ be fa	from night means
FUR FATH	for faθ	defence by skill
TREF	tre fa	throughout the means
BI T LU F	bi at lʏ fa	being also water means
TUR U F	tʏr ʏ fa	voyage from the means
2.	2.	2.
MAR TE	mar ta	as indeed
THUR I E	tʏr ʃ e	the voyage in it
FET U	fat ʏ	far away
PUP LU PER	pob lʏ bar	people water of the sea
TUT AS	to ta ir	is gentle indeed it is
I I U BINA S	ʃ iuð be ʃ na ir	by wisdom day and night in it is
TU TA PER	to ta bar	gentle indeed the sea by
I CU BINA	ʃ co be ʃ na	science which by night in the
3.	3.	3.
BA TU BA	ba to ba	will be to will be
FE RIN E	fa rin e	means of the star it
FET U	fat ʏ	far away
PUNI	Prni	Phœnician

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
FET U	fad r	far away
AR B IU	ar be iuð	steering night and day
US TEN TU	rr tan to	and then to
CU TEP	co taib	whence is in the ocean
PE SNI MU	be rnn mo	night sailing happy
4.	4.	4.
A RE PES	a re bes	the moon's course
AR BES	ar bes	steering the course
BU CU CUM	br co com	was which security
CU RE TI ES	co re ti ar	which the moon to that it is
TRE F	tre ab	throughout the means
BI T LU P	bi at lr fa	being also water cause
TUR UP	tur u ab	voyage from the means
THUN TE SE	ton ta se	waves it is this
5.	5.	5.
FI	fi	danger
FE I TU	fa i to	cause in to
PUP LU PER	pob lr bar	people of the water sea
TUT AS	to ta ir	gentle indeed it is
I I U B I NA S	i iuð be i na ir	by science day and night in the it is
TUT A PER	to ta bar	gentle indeed the sea
BA TU BA	ba to ba	will be to will be
6.	6.	6.
FE RIN E FET U AR BI U	fa rinn e fad u ar bi a	because the star it long way steering being from
US TEN TU	rr tan to	and then to
TEN S S I TI M	tan ir re i ti am	then it is this in to that ocean
AR BE I TU	ar be i to	steering night into
THER IS	ċeor ir	the guiding sign it is
BI NU	bi no	being then
THER IS	ċeor ir	the guiding sign it is

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
7.	7.	7.
PUNE	Prŋe	Phœnician
FE I T U	ꝼa ȷ ꝺo	the means in to
CU TEF	co ꝺajb	whence the ocean
PER SNI MU	baꝛ ꝛŋȷ ŋo	sea sailing happily
AR I PES	aꝛ ȷ beꝛ	steering in the course
I NUC U CAR	ȷ cŋoc ꝛ caꝛ	the hill by the turn (Carne)
PI TH AS S	bȷ aꝺ aꝛ ꝛe	being also it is this
FUS T	ꝼoꝛ ꝺa	easy indeed
8.	8.	8.
S BE PU	ꝛꝛ be bꝛ	it is night was
E SU MEC	e ꝛo ŋeac	it this clear
E SU NU	e ꝛo ŋo	it this then
AN TER	aŋ ꝺeoꝛ	the guiding sign
BA CA S SE BA SE TV	ba ca aꝛ ꝛe ba ꝛe ꝺo	will be whence it is this will be this to
M I SE A BI F	aŋ ȷ ꝛe a bȷ ꝼa	the ocean in this the being cause
AS SER I A TU	aꝛ ꝛaoꝛ ȷ a ꝺo	it is free in the to
9.	9.	9.
BE RU FE	be ꝛo ꝼa	night to go the means
TRE PLAN U	ꝺꝛe bleȷŋ ꝛ	throughout to the harbour from
CU BER TU	co baꝛ ꝺo	which sea to
RE S TEF	ꝛe aꝛ ꝺajb	the moon it is the ocean
E SU NU	e ꝛo ŋo	it this then
FE I TU	ꝼa ȷ ꝺo	cause in to
10.	10.	10.
PUNE	Prŋe	Phœnician
PUP LU M	pob lu aŋ	people of the water of the ocean

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
AF E R UM	ab e ro am	the river it to go on the ocean
THER I ES	teor i ar	guiding sign in it is
A BE F	a be fa	the night means
ANS SER I A TU	anoir faor i a do	now free in the to
E TU	e do	from and to
PER NA I AF	bar na i ab	the sea in to the river
11.	11.	11.
PUS T NA I AF	bor ta na i ab	certain indeed the knowledge of the means
FUNE	Prne	Phœnician
CU BUR TUS	co borr trt	which success at first
CREN CAT RU M	cren ca at ro am	navigating whence also to go on the ocean
THA TU	ta do	indeed to
EN U MEC	en r meac	water from clear
12.	12.	12.
PIR	bir	short
ATH TI ME M	ad ti ma am	also to that good ocean
EN TEN TU	en tan do	water then to
PUNE	Prne	Phœnician
PIR	bir	short
EN TEL US	en tall rt	water over and
ATH TI M EM	at ti ma am	also to that good ocean
13.	13.	13.
EN V MEC	en r meac	water from clear
S TA PLA TU PAR F AM	ir ta bla do bar fa am	it is indeed quiet to the sea current cause ocean
TES BA M	teat ba am	south will be ocean
TE FE	ta fa	indeed cause
TUT E	to ta	gentle indeed
I CU BI N E	i co be i na	by science at night in the

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
14.	14.	14.
BA PE FE M	ba be fa am	will be night cause the ocean
A BI EC LU FE	a bi ac lr fa	the being with water cause
CUM BI FI AT U	com bi fi at r	security being danger also from
BE A	be a	night the
A BI EC LA	a bi ac la	the being with day
E SU NU ME	e fo no ma	it this then good
E TU	e do	from and to
15.	15.	15.
PRI NU BA TU	bri no ba do	the mountains then will be to
E TUT U	e duat u	it north from
PER CA F	ber ca fa	sea whence cause
THA FET U TU	da fad r do	it is far away to
PUNE SA TE	Prne fa da	Phœnician the current it is
PUNE	Prne	Phœnician
MEN ES	men ar	obvious it is
16.	16.	16.
AC E RU N I AM EM	ac e no na i am em	with it to go the in ocean certainly
E NU MEC	e no meac	it then clear
E TUR S TA MU	e trr jr da mo	from the voyage it is indeed happy
TU TA TA RIN A TE	do da da rin a da	gentle indeed it is the star it is
TRI FU	tre i fr	throughout under
17.	17.	17.
TA RIN A TE	da rin a da	it is by the star indeed
TUR S CUM	trr jr com	the voyage it is security
NA THA R CUM	na da ar com	of the it is the steering security
NU M EM	no ma am	then good the ocean
I A PUS S CUM	i a bor jr com	in the certainty of its security
NU M EM	no ma am	then good the ocean

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
18.	18.	18.
S BE PIS	ɪʃ be bʃ ɪʃ	it is night being it is
THA FE	ṫa fa	indeed that means
PURT AT U LU	poɾt at u lr	port also by water
PU E	br e	was it
MER S	meaɾ ɪʃ	quickly it is
ES T	aʃ ṫa	it is indeed
FE I TU	fa ɪ ṫo	cause it to
UR U	rɾ r	coast from
PE RE	be ɾe	night by the moon
MER S	meaɾ ɪʃ	soon it is
ES T	aʃ ṫa	it is indeed
19.	19.	19.
PUNE	Prɳe	Phœnician
PRI NU BA TUS	bɾʃ ɳo ba ṫrʃ	the mountains then will be first
S TA THER EN	ɪʃ ṫa ṫeoɾ eɳ	it is indeed the guiding sign on the water
TER M NE S CU	ṫeoɾ am ɳa ɪʃ co	guiding mark on ocean it is which
EN U MEC	eɳ ɳo meac	water then clear
AR MA NU	aɾ ma ɳo	steering good then
20.	20.	20.
CA TER AM U	ca ṫeoɾ am r	whence guiding sign ocean from
I CU BI N I	ɪ co be ɪ ɳa	science which night in the
EN U MEC	eɳ ɳo meac	water then clear
A FRE TU	a bɾe ṫo	from the headland to
TUR ES	ṫrɾ aʃ	the voyage it is
ET	aṫ	also
PU RE	br ɾe	was the moon
PUNE	Prɳe	Phœnician
AM BRE FU	am bɾe fr	ocean headland under

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
21.	21.	21.
US	ꝛꝛ	and
PER SNI MU	baꝑ ꝛnj mo	sea sailing happily
EN U MEC	eꝺ ꝛ meac	water then clear
E TA TU	e ꝺa ꝺo	it indeed to
I CU B I N US	ȷ co be ȷ ꝺa ꝛꝛ	science which night in the and
TRI I U PER	ꝺꝛe ȷ ȷ ꝛ baꝑ	throughout in science by sea
AM BRE TH TU	am bꝛe aꝺ ꝺo	ocean headland also to
22.	22.	22.
TRI I U PER	ꝺꝛe ȷ ȷ ꝛ baꝑ	throughout in science by sea
PE SNI MU	be ꝛnj mo	night sailing happily
TRI I U PER	ꝺꝛe ȷ ȷ ꝛ baꝑ	throughout in science by sea
E TA TU	e ꝺa ꝺo	from indeed and to
I CU B I N US	ȷ co be ȷ ꝺa ꝛꝛ	science which night in the and
E NU MEU	e no meac	it then clear
23.	23.	23.
PRI NU BA TUS	bꝛȷ no ba ꝺꝛꝛ	the mountains then will be first
S I MU	ꝛe ȷ mo	this in happy
E TUT U	e ꝺꝛaꝺ ꝛ	it north from
E RA THUN T	e ꝑa ꝺoñ aꝺ	it going on waves also
BE A	be a	night the
S I MU	ꝛe ȷ mo	this in happy
E TUT U	e ꝺꝛaꝺ ꝛ	it north from
PRI NU BA TUS	bꝛȷ no ba ꝺꝛꝛ	the mountains then will be first

24.	24.	24.
FUN T LER E	ꝼon aꝺ le ꝑe	the land also with the moon
TRI F	ꝺꝛȷ ꝼa	throughout by
AP RU F	aḃ no ꝼa	river to go by
RU F RU	no ꝼa no	to go the means to go
U TE	ꝛ ꝺa	from indeed

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
PE IU	be ɪṙȯ	night and day
FE I TU SER FE	fa ɪ do ṙaoɲ fa	cause in to free means
MAR TI	maɲ tɪ	as to that
25.	25.	25.
BA TU BU	ba do bṙ	will be to was
FE RIN E	fa ɲɪɲ e	means star from
FET U	fad ṙ	far away
AR BI U	aɲ be ɲuȯ	steering night and day
US TEN TU	ṙṙ tan do	and then to
PUNI	Pṙɲɪ	Phœnician
FE I U	fa ɪ ṙ	cause knowledge from
26.	26.	26.
TA SES S	ta ṙaṙ ɪṙ	indeed safe it is
PE SNI MU	be ṙɲɪ mo	night sailing happily
A RE PE	a ɲe be	the moon at night
AR BES	aɲ beṙ	guiding the course

27.	27.	27.
RU B I N I E	ɲo be ɪ ɲa e	to go in the night from
E	e	it
TRE	tṙe	throughout
PUR CA	boɲɲ ca	success whence
RU F RA	ɲo fa ɲa	to go cause moving
U TE	ṙ ta	from indeed
PE I A	be ɪ a	night in the
FET U	fad ṙ	far away
PRE S TA T E	bṙe ɪṙ ta ad e	the headland it is indeed also from
28.	28.	28.
SER FI E	ṙaoɲ fɪ e	free of anger from
SER FE	faoɲ fa	free means
MAR TI ES	maɲ tɪ aṙ	as to that it is
PER A I A	baɲ a ɪ a	sea from in the

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
FE I TU	ꝼa ı ꝺo	means in to
AR BI U	aꞃ bı u	steering being from
US TEN TU	ꝛꝛ ꝺan ꝺo	and then to
29.	29.	29.
CA PI	ca bı	whence being
SA C RA	ꝑa ac ꞃa	the currents with going
A I TU	a ı ꝺo	and in to
BES C LU	beꞃ ac lꝛ	the course with water
BE TU	be ꝺo	night to
AT RU	aꝺ ꞃo	again to go
AL FU	al ꝼꝛ	always under
PUNI	Ꝑꝛnı	Phœnician
FET U	ꝼaꝺ ꝛ	far away
30.	30.	30.
TA SES S	ꝺa ꝑaꞃ ıꞃ	indeed safe it is
PE SNI MU	be ꝛnı mo	night sailing happy
A RE PER	a ꞃe baꞃ	by the moon at sea
AR BES	aꞃ beꞃ	steering the course

31.	31.	31.
T RA	aꝺ ꞃa	likewise going
SA TE	ꝑa ꝺa	current indeed
TRE F	ꝺꞃe aḃ	throughout the means
BIT LA F	bı aꝺ la aḃ	being also day the means
FE I TU	ꝼa ı ꝺo	means in to
TUS E	ꝺꝛꝛ e	first from
SER FI E	ꝑaoꞃ ꝼı e	free danger from
SER FE	ꝑaoꞃ ꝼa	free means
MAR TI ES	maꞃ ꝺı aꝛ	as to that it is
32,	32.	32.
PE RA I A	be ꞃa ı a	night going in the
FE I TU	ꝼa ı ꝺo	means in to

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
AR BI U	ar bi u	steering being from
US TE TU	us ta do	and indeed to
PUNI	Puni	Phœnician
FET U	fad u	far away
TA SES S	ta sas is	indeed safe it is
PE SNI MU	be snim mo	night sailing happily
33.	33.	33.
A RE PER	a re bar	the moon sea
AR BES	ar bes	steering course
PUNE	Puine	Phœnician
PURT IN SUS	port in sos	port in knowledge
CAR E TU	car e do	the turn it to
PU FE	bu fa	was the cause
AP RU F	ab ro ab	river to go was
34.	34.	34.
FA CU RE N T	fa co re an ta	cause which moon the it is
PUS SE	bos se	certain this
ER US	er us	excellent and
TE RA	ta ra	indeed going
A PE	a be	at night
ER US	er us	excellent and
TE RU S T	ta ro is ta	indeed to go it is indeed
PUS T RU	bos ta ro	certain indeed to go
35.	35.	35.
CU BI FI A TU	co bi fi a do	which being danger from and to
RU P I NA ME	ro be i na ma	to go night in the good
ER US	er us	excellent and
TE RA	ta ra	indeed going
EN E	en o	water from
T RA	at ra	again going

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
SA TH TA	ſa aT Ta	current also it is
CU PI FI A I A	co bı ḟı a ı a	which being danger from in the
36.	36.	36.
ER US	eꝛ rſ	much and
TER A	Teoꝛ a	guiding sign the
EN U	en u	water by
RU P I N I AM E	ꝛo be ı na ı am e	to go night knowledge the in ocean it
PUS T RU	boſ Ta ꝛo	certain it is to go
CU BER TU	co baꝛ To	which sea to
AN T	an aT	the also
AC RE	ac ꝛe	with the moon
37.	37.	37.
CU MA TE	co ma Ta	whence good indeed
PE SNI MU	be ſnı mo	night sailing happily
EN U	en o	water with
CA PI	ca bı	whence being
SA C RA	ſa ac ꝛa	current with going
A I TU	a ı To	and in to
BES C LU	beſ ac lr	course by water
BE TU	be To	night to
38.	38.	38.
EN U	en o	water by
SA TAM E	ſa Tam e	current gentle it
CU BER TU	co baꝛ To	which sea to
AN TA C RE	an Ta ac ꝛe	the indeed with the moon
CUM A TE	com a Ta	security from it is
PE SNI MU	be ſnı mo	night sailing happily
EN O	en u	water with
E SU NU	e ſo no	it this then

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
39.	39.	39.
PURT I TU	ꝑoꞃꞇ ȷ ꝺo	port in to
FUS T	ꝼoꝛ ad	easy also
40.	40.	40.
PUS TER TI U	boꝛ ꝺeoꞃ ȷ ꝺo	certain guiding sign in to
PA NE	ba ṅa	will be the
PUP LU	ꝑob lr	people of the water
A TER A FUS T	a ꝺeoꞃ a ꝼoꝛ ad	the land mark easy also it is
I BE CA	ȷ be ca	in night whence
PE RA C RE	be ꞃa ac ꞃe	night going with the moon
TUS E I U	ꝺrꝛ e ȷ r	first it in from
41.	41.	41.
SU PER	ꝛo baꞃ	this sea
CUM NE	com ṅa	security of the
AR FER TUR	aꞃ ꝼȷoꞃ ꝺrꞃ	steering true voyage
PRI NU BA TU	bꞃȷ ṅo ba ꝺo	the mountains then will be to
TU F	ꝺa ꝼa	it is that
TUS E TUT U	ꝺrꝛ e ꝺuaꝺ u	first it north from
42.	42.	42.
THU T RA	ꝺo ad ꞃa	to again going
FU RU SE TH MEN I AR	ꝼr ꞃo ꞅe aḋ meṅ ȷ aꞃ	under to go this again obvious in steering
THA TUT U	ṫa ꝺuaꝺ u	it is north from
E A FI BE CA	e a ꝼȷ be ca	it the danger night which
43.	43.	43.
TRE	ꝺꞃe	throughout
AC E RU N I E	ac e ꞃo ṅa ȷ e	with it to go the in it
FET U	ꝼaꝺ r	a long way
TUS E IU BI E	ꝺrꝛ e ȷrḋ bȷ e	first it day from being it

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
AR BI U	ar bi r	steering being from
US TE TU	rr ta do	and indeed to
44.	44.	44.
PUNI FET U	Prni fad r	Phœnician a long way
PER SA I A FET U	bar fa i a fad r	sea current in the a long way
TA SES S PE SNI MU	ta far ir be rni mo	indeed safe it is night sailing happily
A RE PE	a re be	the moon at night
AR BES	ar ber	guiding the course
45.	45.	45.
C BES TRE	ca ber tre	which course throughout
TI E	ti e	to that it
U SA I E	r fa i e	from the current in it
S BE SU BU B SIS	ir be fo br ab rior	it is night this was the river below
TI TIS TE TE I ES	ti tiar ta ta i ar	to that tide indeed it is in it is
46.	46.	46
ES TE	ar ta	it is indeed
PER S C LU M	bar ir ac lr am	the sea it is with water ocean
A BES	a ber	the course
ANS SER I AT ES	anir faor i at ar	now free in also it is
EN E TU	en e do	water it to
47.	47.	47.
PER NA I ES	bar na i ar	sea of the in it is
PUS NA ES	bor na ar	certain of the it is
PRE BER ES	bre bar ar	the headland sea it is
TRE PLEN ES	tre blen ar	over to the harbour it is
48.	48.	48.
IU BE	ird be	day and night
C RA BU BI	ac na br bi	with going was being
TRE FU F	tre fr fa	throughout under that

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
FET U	ꝼaꝺ ꝛ	a long way from
AR BI A US TEN TU	aꝛ bꝺ a ſꝛꝛ ꝺaꝛ ꝺꝛ	steering being from and then to
49.	49.	49.
BA TU BA FE RIN E	ba ꝺo ba ꝼa ꝛıꝛ e	will be to will be that star it
FE I TU	ꝼa ȷ ꝺo	cause in to
THER IS	ꝺeoꝛ ȷꝛ	the mark it is
BI NU	bꝺ ꝛo	being then
THER I PUNI	ꝺeoꝛ ȷ Ꝑrıȷ	the guiding sign in Phœnician
50.	50.	50.
U C R I PER	ꝛ ac ꝛe ȷ baꝛ	from with the moon in the sea
FIS I U	ꝼıꝛ ȷ ꝛ	knowledge in from
TU TA PER	ꝺo ꝺa baꝛ	gentle indeed by sea
I CU B I NI	ȷ co be ȷ ꝛa	science which night in the
FE I U	ꝼaꝺ ȷ ꝺo	a long way into
SE BU M	ꝛe bꝛ am	this was in the ocean
51.	51.	51.
CU TEF	co ꝺajḃ	which sea
PE SNI MU	be ꝛıȷ mo	at night sailing happily
A RE PE S AR BES	a ꝛe be ȷꝛ aꝛ beꝛ	the moon at night is steering the course

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52.	52.	52.
PUS BER ES	boꝛ baꝛ aꝛ	certain sea it is
TRE PLAN ES	ꝺꝛe bleȷn aꝛ	over to the harbour it is
TRE F SI F	ꝺꝛe ꝼa ꝛe ꝼa	throughout cause by this that
CUM I AF	coṁ ȷ aḃ	security into the river
FE I TU	ꝼa ȷ ꝺo	cause in to
53.	53.	53.
TRE FE	ꝺꝛe ꝼa	throughout the cause
IU B I E	ȷꝛṡ be ȷ e	day and night in it

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
U C RE PER	r ac ne ⁊ bar	from with the moon in the sea
FIS I U	fir ⁊ r	knowledge in from
TU TA PER	do da bar	gentle indeed the sea
I CU B I NA	⁊ co be ⁊ na	science which night in the
54.	54.	54.
SU PA SU M TU	ro ba ro am do	this will be this ocean to
AR BI A US TEN TU	ar bi a rr dan do	steering being from and then to
PUNI FET U	Prin fad r	Phœnician far away
55.	55.	55.
CU TEF	co dáib	which the sea
PE SNI MU	be rin mo	at night sailing happily
A RE AR BES	a ne ar bes	by the moon steering the course

56.	56.	56.
PRE BER ES	bne bar as	the headland of the sea it is
TE SE N AC ES	da se en ac as	indeed this water with it is
TRE BU F	tne br fa	throughout was cause
FET U	fad r	a long way
MAR TE	mar da	as it is
C RE PU BI	ac ne a br bi	with the moon from was being.
57.	57.	57.
FAD U	fad r	long from
AC R I PE	ac ne ⁊ be	with the moon in the night
FIS I U	fir ⁊ r	knowledge in from
TUT A PER	do da bar	gentle indeed the sea
I CU B I NA	⁊ co be ⁊ na	science which night in the
AR B I BU	ar bi r	steering being from
US TEN TU	rr dan do	and then to

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
58.	58.	58.
BA TU BA FE RIN E	ba do ba fa rinn e	will be to will be by that star
FET U	fad ur	a long way
PUNI FET U	Prinn fad ur	Phœnician far away
CU TEF	ca taib	which the sea
PE SNI MU	be sinn mo	night sailing happily
59.	59.	59.
AR BES	ar bes	steering the course
AR BES	ar bes	steering the course
60.	60.	60.
PUS PER ES	bos bar as	certain sea it is
TE SE N AC ES	ta se en ac as	indeed this water with it is
TRE F	tre fa	throughout that
S I F	se i ab	this in the river
FE LI U F	fa li ur fa	that with from cause
FET U	fad ur	far away
61.	61.	61.
FIS E SA S I	fis e sa se i	knowledge it the current this in
U C R I PER	ur ac re i bar	from with the moon in the sea
FIS I U	fis i ur	knowledge in from
TUT A PER	do ta bar	gentle indeed the sea
I CU BI NA	i co be i na	science which in the night
62.	62.	62.
PUNI	Prinn	Phœnician
FET U	fad ur	far away
SU PA	so ba	this will be

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
S UM TU	ꝛo ám do	this ocean to
AR B I A	ár be ⁊ á	steering in the night from
US TEN TU	ꝛr tán do	and then to
ME FA	ma fá	good means
63.	63.	63.
BES TIS A	beꝛ tíar á	course tides from
US TE TU	ꝛr tá do	and it is to
FI I U BI	fí ⁊ ꝛ bí	danger in from being
FET U	fád ꝛ	far away
U C RE I PER	ꝛ ac re ⁊ bar	from with the moon in the sea
FIS I U	fíꝛ ⁊ ꝛ	knowledge in from
FET U	fád ꝛ	far away
54.	64.	64.
CA PIR	cá bíṙ	which is short
PURT I TAF	port ⁊ tabᵹ	port in the ocean
SA C RE F	ꝛá ac re fá	current with the moon cause
ET RA F	at ra ab	also going to the river
PURT I TAF	port ⁊ tabᵹ	port in ocean
ET RA AB	at ra abᵹ	again going to the river
65.	65.	65.
SA C RE F	ꝛá ac re abᵹ	current with the moon the river
TU TA PER	do tá bar	gentle indeed the sea
I CU B I NA	⁊ co be ⁊ na	science which night in the
CU TEF	co tabᵹ	whence the sea
PE SNI MU	be ꝛnⁱ mo	night sailing happily
A RE BE S	á re be ír	by the moon at night it is
AR BES	ár beꝛ	steering the course

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
66.	66.	66.
PRE BER ES	bꝛe baꝛ aꝛ	the headland sea it is
BE THI I ES	be ṫ ꝛ aꝛ	night to that island it is
TRE F	ṫꝛe ꝼa	throughout that
FU F	ꝼr ꝼa	under influence (cause)
CAL E RU F	cal eꝛ ꝺo ꝼa	watching well to go from that
FET U	ꝼaꝺ r	far away
CU FI U NE	co ꝼ r ꝺa	whence danger from the
67.	67.	67.
C RA BU FI	ac ꝺa br ꝼ	with going was danger
U C RI PER	r ac ꝺe ꝛ baꝛ	from with the moon in the sea
FIS I U	ꝼꝛꝛ ꝛ r	knowledge in from
TUT A PER	ṫo ṫa baꝛ	gentle indeed the sea
I CU B I NA	ꝛ co be ꝛ ꝺa	science which night in the
68.	68.	68.
BA TU BA	ba ṫr ba	will be to will be
FE RIN E	ꝼa ꝺꝺ e	that star from
FET U	ꝼaꝺ r	far away
THER I	ṫeoꝛ ꝛ	the guiding sign in
BI NU	bꝛ ꝺo	being then
THER I	ṫeoꝛ ꝛ	the guiding sign
PUNI	Pr ꝺꝛ	Phœnician
69.	69.	69.
AR BI U	aꝛ bꝛ u	steering being from
US TEN TU	r ṫaꝺ ṫo	and then to
CU TEF	co ṫaꝛḃ	whence the sea
PE SNI MU	be r ꝺꝛ ꝺo	night sailing happily
A RE BE S	a ꝺe be ꝛr	by the moon at night it is
AR BES	aꝛ beꝛ	steering the course

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
70.	70.	70.
PUS BER ES	bor bar ar	certain the sea it is
BE THI I ES	be ṫi i ar	night to that in it is
TRE F	ṫre fa	throughout that
THA BI NA F	ṫa bi na fa	indeed being the cause
FET U	fad r	far away
TEF RE	ṫaiḃ re	the ocean moon
IU B I E	irḋ be i e	day and night in it
71.	71.	71.
U C R I PER	r ac re i bar	from with the moon in the sea
FIS I U	fir i r	knowledge in from
TOT A PER	ṫo ṫa bar	gentle indeed the sea
I CU B I NA	i co be i na	science which night in the
PUS TE	bor ṫa	certain indeed
A S I AN E	a se i an e	from this in the it
FET U	fad r	far away
S SER E F	ir saor e aḃ	it is free it that river
FET U	fad r	far away
72.	72.	72.
PEL SA NU	bel sa no	the mouth stream then
FET U	fad r	far from
AR BI A	ar bi a	steering being from
US TEN TU	ir ṫan ṫo	and then to
PUNI FET U	Phrin fad r	Phœnician far away
THA SES S	ṫa sas ir	indeed safe it it is
PE SNI MU	be srin mo	night sailing happily
73.	73.	73.
AR I PER	ar i bar	steering in the sea
AR BI S	ar be ir	steering at night it is
A FI	a bi	from being

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
THA FI NA	ṫa fi na	indeed danger the
PURT I I US	port i i ur	port in knowledge and
SU RU M	ro ro am	this to go on the ocean
PE SUNT RU	be urnd ro	night pleasant to go
74.	74.	74.
FET U	fad u	far away
ES MIC	as mesc	it is clear
BES TIS AM	bes tias am	course tides of the ocean
PRE BE	bre be	the headland at night
FIC TU	feic do	seeing to
TEF R I	taib re i	the ocean moon in
IU BI	iu ḋ be i	day and night in
FET U	fad u	far away
U C R I	u ac re i	from with the moon in
75.	75.	75.
PER FIS I U	bar fis i u	sea knowledge in from
TUT A PER	do ta bar	gentle indeed the sea
I CU B I NA	i co be i na	science which night in the
TES T RU CU	teas at ro co	south also to go which
PER I	bar i	the sea in
CA PIR E	ca bir e	whence short it
PE RU M	be ro am	night to go on ocean
FE I TU	fe i do	cause in to
76.	76.	76.
A PI	a bi	from being
ER EL PURT I I US	en al port i i us	excellent always port in island and
E NUC	e cnoc	from the hill
SU RU M	ro ro am	this to go on the ocean
PE SUNT RU M	be urnd ro am	night pleasant to go on ocean

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
FE I TU	ꝼe ȷ ꝺo	cause in to
S TA F	ȷr ꝺa ꝼa	it is indeed that
77.	77.	77.
L T	all aꝺ	always also
IU BE S MIC	ȷrꝺ be ȷr meac	day and night it is clear
BES TIS A	beꝛ ꝺȷaꝛ a	course tides the
A FIC TU	a ꝼeȷc ꝺo	from seeing to
FIS I U TU TA PER	ꝼȷr ȷ r ꝺo ꝺa baꝛ	knowledge in from the gentle indeed sea
I CU B I NA	ȷ co be ȷ na	science which night in the
78.	78.	78.
PA	ba	will be
FE I TUN ER T RU CU	ꝼa ȷ ꝺoñ eꝛ aꝺ no co	by in the waves excellent also to go which
PER I	baꝛ ȷ	the sea in
CA PIR E	ca bȷꝛ e	which short it
PE R UM	be no am	night to go on ocean
FE I TU	ꝼa ȷ ꝺo	cause in to
PUNI	Þrnȷ	Phœnician
FE I TU	ꝼa ȷ ꝺo	cause in to
79.	79.	79.
A BI	a bȷ	from being
SU RU F PURT I TI US	ro no ꝼa ꝓoꝛꝺ ȷ ꝺȷ rꝛ	this to go cause port in to that and
E NUC	e cnoc	from the hill
THA PI NA RU	ꝺa bȷ na no	it is being the to go
ER US	eꝛ rꝛ	excellent and
TI US	ꝺȷ ꝺo	to that to
S SER E F	ȷr ꝛaon ꝼa ab	it is free it river

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
80.	80.	80.
CUM UL TU	com ol do	with (protection great) security to
S SER E F	ir faor e fa	it is free from by
CUM AT S	com at ir	protection also it is
PE SNI MU	be fri mo	night sailing happily

THIRD TABLE.

N.B.—The Figures refer to the Lines in the Original Tables.

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
1.	1.	1.
E SUC	e ꝼoc	from the point
F RA TER	ꝼa ꝑa ꝺeoꝑ	means going the land marks
AT I I ER UR	a ꝺ᷎ ꝛ eꝑ ꝛ ꝛꝑ	from to that knowledge great in the coast
2.	2.	2.
E I TI PES	e ꝛ ꝺ᷎ beꝛ	it in to that course
PLEN AS I ER	bleꝛꝑ aꝛ ꝛ eꝑ	the harbour it is in excellent
UR NA S I ER	ꝛꝑ ꝑa ꝛe ꝛ eꝑ	coast the this in great
U TH TRE TI E	ꝛ aꝺ ꝺꝑe ꝺ᷎ e	from also through to that it
3.	3.	3.
T T	ꝺa ꝺa	it is indeed
CA S T RU SI I E	ca aꝛ aꝺ ꝑo ꝛe ꝛ ꝛ e	whence it is also to go to this in knowledge it
AR FER TUR	aꝑ ꝼꝛoꝑ ꝺꝛꝑ	steering the true voyage
PI S I	bꝺ᷎ ꝛe ꝛ	being this in
BU A PE	bꝛ a be	was the night
4.	4.	4.
FUS T	ꝼoꝛ aꝺ	easy also
E I C BA SES E	e ꝛ ac ba ꝛaꝛ e	it in with will be safe from
AT I I ER I ER	aꝺ ꝛ ꝛ eꝑ ꝛ eꝑ	also in knowledge great knowledge great

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
E RE	e ꞃe	from the moon
RI	ꞃi	with
E SUN E	e ſoŋ a	it happy the
5.	5.	5.
CU RA I A	co ꞃa ı a	which going in the
PRE THA FI A	bꞃe ṫa fi a	headland indeed danger from
PI RE	bi ꞃe	being the moon
UR A CU	ꞃŋ a co	coast from which
RI	ꞃi	with
E SU NA	e ſo ŋa	it this the
6.	6.	6.
S I	ſe ı	this in
THER TE	ṫeoꞃ ṫa	the guiding sign it is
ET	eṫ	increasing
PU RE	br ꞃe	was the moon
E SU NE	e ſo ŋa	it this the
SIS	ſıoſ	below
SA C RE U	ſa ac ꞃe r	current with the moon from
7.	7.	7.
PE RA CNE U	be ꞃa cŋe r	night going favourable from
U PE TU	r be ṫo	by night to
RE BES TU	ꞃe be ıſ ṫo	moon at night it is to
PU RE	br ꞃe	was the moon
TER TE	ṫeoꞃ ṫa	guiding sign it
8.	8.	8.
E RU	e ꞃo	it to go
E PA N TUR	e ba aŋ ṫrꞃ	from will be the voyage
THER TE	ṫeoꞃ ṫa	the guiding sign it is
ET	aṫ	also
PI TH AC LU	bi aṫ ac lr	being also with water
PUNE	Pŋe	Phœnician

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
9.	9.	9.
TR I F RI SU	ᴛʀe ȷ ab ɴȷ ro	throughout in cause with this
FU I ES T	fr ȷ ar ta	under in it is indeed
AC RU TU	ac ɴo do	with to go to
RE BE S TU	ɴe be ȷr do	the moon's at night it is to
10.	10.	10.
E PA N TU	e ba aɲ do	it will be the to
THER TE	teoɴ do	the guiding sign to
AR FER TUR	aɴ fȷoɴ trɴ	steering the true voyage
PI SI	bȷ re ȷ	being this in
PU A PE	br a be	was the night
11.	11.	11
FUS T	for at	easy also
ER EC	eɴ ac	excellent with
E SU NE S CU	e ro ɲa ȷr co	it this the is which
BE PU RU S	be br ɴo ȷr	night was to go it is
FE L S BA	fa all ȷr be	cause always it is night
12.	12.	12.
AR PU T RA TI	aɴ br at ɴa tȷ	steering was also going to that
F RA T RU	fa ɴa at ɴo	cause moving also to go
AT I I ER I U	at ȷ ȷ eɴ ȷ r	also in knowledge great in from
PRE THU FI A	bᴛe do fȷ a	the headland and to danger from
13.	13.	13.
ET	at	also
N UR PEN ER	ɲo uɴ beɲ eɴ	then the coast head great
PRE BER	bᴛe baɴ	the headland of the sea
PUS TI	bor tȷ	certain to that
CA S T RU BU F	ca ȷr at ɴo br fa	whence it is also to go was the cause

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
14.	14.	14.
F RA TER	fa na teor	cause going the guiding sign
AT I I ER I UR	at i i er i ur	also in knowledge great in the coast
E SU	e so	from this
E I TI PES	e i ti ber	it in to that the course
PLEN A S I ER	blein a se i er	harbour the this in excellent
15.	15.	15.
UR NA SI ER	ur na se i er	coast the this in excellent
U TH TRE TI E	s at tre ti e	from also through to that it
C T	co ta	which it is
C LU BI I ER	ac lr bi i er	with water being in excellent
CU P NA TH	co ba na at	which will be the also
16.	16.	16.
CLE	cle	the left hand
AT I I ER I E	at i i er i e	also in knowledge great in it
U C RE	s ac re	from with the moon
E I C BA SES E	e i ca ba sas e	it in which will be safe it
AT I I ER I ER	at i i er i er	also in knowledge great science great
17.	17.	17.
A PE	a be	by night
A PE LU S T	a be lr is ta	the night water it is indeed
PUNE C LU	Phrne ac lr	Phœnician with water
THA FI A	ta fi a	indeed danger without
NU PER	no bar	then the sea
18.	18.	18.
PRE BER	bre bar	the headland sea
PUS TI	bos ti	certain to that
CA S T RU BU F	ca is at no bu fa	whence it is also to go was the means

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
ET	ꞇ	also
A PE	a be	by night
PURT I TU	port ⁊ do	the port in to
19.	19.	19.
FUS T	fos ꞇ	easy also
PUNE C LU	Phne ac lr	Phœnician with water
THA FI A	da fi a	indeed danger without
NU PER	nr bar	then is the sea
TU P LER	do pob lear	to people of the sea
20.	20.	20.
PUS TI	bos ti	certain to that
CA S T RU BU	ca ir ꞇ no br	which it is also to go was
ET	ꞇ	also
A BE	a be	by night
SU F RA	so fa na	this that going
S PA FU	ir ba fr	it is will be under
FUS I	fos ⁊	easy in
21	21.	21.
PUNE C LU	Phne ac lr	Phœnician with water
THA FI A	da fi a	indeed danger from
NU PER	nr bar	then is the sea
TR I P LER	tre ⁊ pob lear	throughout in people of the sea
PUS TI	bos ti	certain it is
22.	22.	22
CA S T RU BU	co ir ꞇ no br	which it is also to go was
ET	ꞇ	also
A PE	a be	at night
F RA TER	fa na teor	that going the guiding sign
SER SNA TUR	saor sna tri	freely flowing voyage
FU REN R	fr neam ar	under the stars steering

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
23.	23.	23.
E TH BEL C LU	e ad bel ac lr	from also the mouth with water
FE I A	fa j a	means knowledge in
F RA T RE C S	fa na ad ne ca jr	cause moving also the moon whence it is
U TE	r da	from indeed
C BES TUR	ca bef drn (ca be jr drn)	when the course voyage (when at night is the voyage)
24.	24.	24.
S BE	jr be	it is night
RE TH TE	ne ad da	moon also indeed
TUR A TU	turn a do	voyage the to
S I	re j	this in
S BE	jr be	it is night
PES T RO	bef ad no	course also to go
CAR U	carn u	the Turn from
25.	25.	25.
F RA T RU	fa na ad no	cause moving also to go
AT I I ER I U	ad j j ern j r	also in knowledge great in from
PU RE	br ne	was the moon
U LU	r lr	by water
FE NU RE N T	fa no ne na da	cause then moon the it is
26.	26.	26.
PRU SI CUR E N T	bno re corn e an da	much this discovery it the indeed
RE TH TE	ne ad da	noon also it is
CU RA TU	co na do	which going to
E RO	e no	it to go
ER EC	ern ac	excellent with

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
27.	27.	27.
PRU FE	bꞃo fa	much cause
S I	ꞅe ꞃ	this in
S PE	ꞃ be	it is night
PES T RU	beꞅ aꞇ ꞃo	course also to go
CA RU	caꞃ ꞇ	the Turn from
F RA T RU	fa ꞃa aꞇ ꞃo	cause going also to go
AT I I ER	aꞇ ꞃ ꞃ eꞃ	also in science excellent
28.	28.	28.
I U	ꞃ ꞅ	in from
PU RE	bꞅ ꞃe	was the moon
U LU	ꞅ lꞅ	with water
FE NU RE N T	fa ŋo ꞃe aŋ ꞇa	cause then moon the it is
PRU S I CUR EN T	bꞃo ꞅꞃ e coꞃ e aŋ ꞇa	much this in discovery it the is
29.	29.	29.
TUR A TU	ꞇꞅꞃ a ꞇo	voyage from and to
RE TH TE	ꞃe aꞇ ꞇa	the moon also it is
NEIP	ŋaeb	the ship
E RU	e ꞃo	it to go
E NUC	e cŋoc	it the hill
F RA T RU	fa ꞃa aꞇ ꞃo	cause moving also to go

30.	30.	30.
E TH BEL C LU	e aꞇ bel ac lꞅ	it also to the mouth with water
FE I A	fa ꞃ a	cause in the
F RA T RE C S	fa ꞃa aꞇ ꞃe ac ꞃ	cause of going also the moon with it is
31.	31.	31.
U TE	ꞅ ꞇa	from it is
C BES TUR	ac beꞅ ꞇꞅꞃ	with course of voyage

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
B AN TA	ba an ta	will be the indeed
PU TA	br ta	was indeed
32,	32.	32.
AR FER TUR E	ar fiur trl e	steering the true voyage it
S I	re i	this in
PA N TA	ba an ta	will be the indeed
PU TA	br ta	and was indeed
F RA T RU	fa ra at ro	cause of going also to go
33.	33.	33.
AT I I ER I U	at i i er i r	also in knowledge great in from
PES T RU	bes at ro	course also to go
CA RU	ca ro	whence to go
PU RE	br re	was the moon
U LU	r lr	with water
34.	34.	34.
FA NU RE N T	fa nr re an ta	cause then moon the truly
AR FER TUR E	ar fiur trl e	steering the true voyage it
E RU	e ro	it to go
PE PUR CU RE	be bor co re	night increasing when the moon
35.	35.	35.
N T	an ta	the indeed
THER I FI	ṫeor i fi	the guiding sign in danger
E TAN TU	e tan to	from and then to
PU TU	br to	was to
AR FER TUR E	ar fiur trl e	steering the true voyage from
36.	36.	36.
SI	re i	this in

NOTE ON THIRD TABLE, IN THE ROMAN CHARACTER.

WRITTEN FROM LEFT TO RIGHT.

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
1.	1.	1.
C LA VER N I UR	ac la bar na ⁊ rr	daily the sea in the coast
DIR SA S	doir fa ir	the law of the current it is
HER TI	er di	much to that
F RA T RU S	fa na at no ir,	cause moving also to go it is
AT I ER S I R	at ⁊ er fe ⁊ ar	also in much this in steering
AC NU	ac no	with then
2.	2.	2.
FA RE R	fa ne er	cause the moon full
O PE TER	o be teor	by night the guiding sign
P IIII	be iiii	nights four
AG RE	ag ne	with the moon
T LA TI E	at la di e	also day from that it
BI QU I ER	bi co ⁊ er	being which in full
MAR TI ER	mar di er	as to that much
ET	at	also
SES NA	far na	safe the
3.	3.	3.
HO MO NUS	o mo nos	from this happy knowledge
DU IR	do iar	to the west
PU R I	br ne ⁊	was the moon in
F AR	fa ar	means of steering
E IS CU RE N T	e ir co ne an ta	from it is which the moon it is
O TE	o ta	from indeed
A VI	a vi	for six
C LA VER N I	ac la bar na ⁊	with days sea the in

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
4.	4.	4.
DIR S AN S	ᚇᚔᚏ ᚋᚐ ᚐᚅ ᚔᚋ	the law of the current it is
HER TI	ᚓᚏ ᚇᚔ	much to that
F RA TER	ᚠᚐ ᚏᚐ ᚇᚓᚔᚏ	cause moving guiding sign
AT I ER S I UR	ᚐᚇ ᚔ ᚓᚏ ᚋᚓ ᚔ ᚒᚏ	also knowledge great of this in the coast
SEH MEN I ER	ᚋᚓ ᚌᚓᚅ ᚔ ᚓᚏ	this is very obvious in much
DE QU RI ER	ᚇᚓ ᚉᚑ ᚅᚓ ᚔ ᚓᚏ	day which the moon in full
5.	5.	5.
BEL M NER	bel ᚐᚌ ᚌᚓᚔᚏ	the mouth of the ocean eastward
SO R SER	ᚋᚑ ᚐᚏ ᚋᚐᚔᚏ	this steering free
POS TI	bᚔᚋ ᚇᚔ	certain to that
AC NU	ᚐᚖ ᚌᚑ	with then
VE F	be ᚠᚐ	nights affected
X	x	ten
CA BR I NER	ᚉᚐ bᚏᚓ ᚔ ᚌᚓᚔᚏ	whence to the eastern mountains
VE F	be ᚠᚐ	night was
V	v	five
PRE TA	bᚏᚓ ᚇᚐ	the headland it is
6.	6.	6.
TO CO	ᚇᚑ ᚉᚑ	to whence
POS T RA	bᚔᚋ ᚐᚇ ᚏᚐ	certain also going
FA HE	ᚠᚐ ᚓ	cause it
SES NA	ᚋᚐᚋ ᚌᚐ	safe the
O TE	ᚑ ᚇᚐ	from it is
A VI	ᚐ vi	the six
CA S I LO S	ᚉᚐ ᚋᚓ ᚔ lᚏ ᚔᚋ	when this in water it is
DIR SA	ᚇᚔᚏ ᚋᚐ	the law of the current
HER TI	ᚓᚏ ᚇᚔ	excellent to that
FRA T RU S	ᚠᚐ ᚏᚐ ᚐᚇ ᚅᚑ ᚔᚋ	cause moving also to go it is

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
7.	7.	7.
AT I ER S I R	ad i eir is i air	also in much knowledge it is in the steering
POS TI	bos di	certain to that
AC NU	ac no	with then
FA RE R	fa re er	cause the moon being full
O PE TER	o be deor	by night the guiding sign
P VI	be vi	for nights six
AG RE	ag re	with the moon
CA SI L ER	ca se i lr er	when this in water full
PI QU I ER	be co i er	being which in much
8.	8.	8.
MAR TI ER	mar di er	as to that excellent
ET	ad	also
SES NA	sas na	safe the
HO MO NUS	o mo nos	from this happy knowledge
DU IR	do iar	to the west
PU R I	bi re i	was the moon in
FA R	fa ar	cause steering
E IS CU RE N T	e is co re an ta	it is which the moon it is
O TA	o ta	from indeed
A VI	a vi	from six
9.	9.	9.
CA S I LAT	ca se i lat	whence this in a flood
E	e	it
DIR SA N S	dion fa an is	law of the stream is
HER TI	er di	excellent to that
F RA TE ER	fa ra da er	cause of the moving it is much
AT I ER S I UR	ad i er se i sr	also in much this in the coast
SEH MEN I ER	se mean i er	this is obvious in a great degree
DE QU R I ER	de co re i er	day which the moon in full

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
10.	10.	10.
PEL M N ER	bel am na er	mouth of the ocean the full
SO R SER	ro ar saor	this steering free
POS TI	bos di	certain to that
AC NU	ac no	with then
VE F	be fa	night's cause
XV	XV	fifteen
CA B R IN ER	ca ab ne in er	when the river and the moon is in full
VE F	be fa	nights that
US	is	and
ET	at	also
11.	11.	11.
SES NA	sas na	safe the
O TE	o ta	from it is
A	a	for
VI	VI	six

FOURTH TABLE.

N.B.—The Figures refer to the Lines in the Original Tables.

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
1.	1.	1.
E SU NU	e ro no	from this then
FU I A	fr i a	under knowledge of the
THER TER	teor tar	guiding sign beyond
SU ME	ro ma	this happily
2.	2.	2.
US TI TE	rf ti ta	and to that indeed
SES TEN TA S I AR U	far tan ta fe i ar u	safe then it is this in steering from
3.	3.	3.
UR NA S I AR U	rl na fe i a lo	coast the this in from to go
THUN TA C	ton ta ac	waves indeed with
BU CE	br ca	was when
PRU MU	bro mo	very good
PE THA TU	be ta do	night indeed to
4.	4.	4.
I NUC	i cnoc	knowledge of the hill
U TH TUR U	r at trl r	from also the voyage from
UR TES BU N TIS	rl teas br an tiar	the coast south was the tides

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
5.	5.	5.
F RA TER	fa na teoṁ	cause going guiding sign
US TEN TU TA	rṁ tan do ta	and then to indeed
PU RE	br ne	was the moon
6.	6.	6.
F RA T RU	fa na at no	cause of going also to go
MER SUS	meaṁ fos	quickly known
FUS T	fos ta	easy it is
7.	7.	7.
CUM NA C LE	com na ac la	security the by day
I NUC	i cnoc	knowledge of the hill
U TH TUR	r at trṁ	from also the voyage
BA BE RE	ba be ne	will be night moon
8.	8.	8.
CUM NA C LE	crṁ na ac la	security the by day
SIS TU	fios do	below to
SA C RE	fa ac ne	current with the moon
U BE M	r be am	by night in the ocean
U TH TUR	r at trṁ	from also the voyage
9.	9.	9.
TE I TU	ta i do	indeed in to
BU N TES	br an tear	was the south
TER CAN TUR	teoṁ ceann trṁ	land mark the chief voyage
IN U MEC	i no meac	in then clear
SA C RE	fa ac ne	current with the moon
10.	10.	10.
U BE M	r be am	by night the ocean
UR TA S	rṁ ta is	coast indeed it is
BU N TES	bu an tear	was the south

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
F RA T RU M	fa na at no am	cause of going also to go ocean
U PE TU TA	r be do da	by night to indeed
11.	11.	11.
I NU MEC	i no meac	in then clear (knowledge then clear)
BI A	bi a	being the
MER SU BA	mear fo ba	soon this will be
AR BA M EN	ar ba am en	steering will be ocean water
E TU TA	e do da	from and to indeed
12.	12.	12.
ER AC	er ag	excellent with
PIR	bin	and short
PER S C LU	bar ir ag lr	sea it is with water
U RE TU	r ne do	by the moon to
SA C RE	fa ac ne	the currents with the moon
U BE M	r be am	by night in the ocean
13.	13.	13.
C LE T RA	ac la at na	by day also going
FER TU TA	fion do da	truly to indeed
A I TU TA	a i do da	from knowledge to indeed
AR BEN	ar ben	steering for the head
C LE T RA M	ac la at na am	with the day also going on the ocean
14.	14.	14.
AM PA R I TU	am ba ne i do	ocean will be moon in to
E RU C	e no ac	from to go with
E SU NU	e so na	it this then
FU TU	fr do	under to
C LE T RA	ac la at na	with the day also going
TU P LA C	do ab la ac	to the river day with

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
15.	15.	15.
PRU M UM	bꞃo mo am	very happy ocean distant
AN TEN TU	an tan do	the time to
I NUC	ı cnoc	knowledge of the hill
S I TH SER A	se ı at saor a	this in also free from
AN TEN TU	an tan do	the time to
16.	16.	16.
I NUC	ı cnoc	knowledge of the hill
CA BI	ca bı	when being
FER I ME	fıor ı ma	certain in well
AN TAN TU	an tan do	the time to
I SUNT	ı sꞃnd	in pleasant
FER E TH RO	fıor e at ꞃo	truly it also to go
17.	17.	17.
AN TEN TU	an tan do	the time to
I SUNT	ı sꞃnd	in pleasant
SU	so	this
FER AC LU	fıor ac lr	certain with water
AN TEN TU	an tan do	the time to
SE P LES	se ab las	this river light
18.	18.	18.
A THES NE S	a deas na ır	the south the it is
TR IS	tꞃe ır	throughout it is
CA BI	ca bı	which being
AS TEN TU	as tan do	it is at the time to
FE RE TH T RU	fa ꞃe at ta ꞃo	caused by the moon also it is to go
E T RE IS	e at ꞃe ır	from also moon it is
TR IS	tꞃe ır	throughout it is
19.	19.	19.
A THES NE S	a deas na ır	the south it is
AS TI N TU	as dı an do	it is to that the to

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
SU FER AC LU	ro fíor ac lr	this certain with water
TU BES	do bes	to the course
A THES NE S	a deas na is	the south of the it is
20.	20.	20.
ANS TI N TU	anis di an do	now to that the to
I NE N EC	i na en ag	in of the water with
BU CUM EN	br com en	was security water
E SU NU MEN	e ro no mean	from this then manifest
E TU	e do	it to
AP	ab	the river
21.	21.	21.
BU BU	br co	was which
CU CE THES	co ca deas	which when south
I E BI	i e bi	knowledge it being
PER S C LU M AR	ban is ag lr ma an	sea it is with water good steering
CAR I TU	can i do	the Turn in to
BU CE	br ca	was from it
PIR	bis	short
22.	22.	22.
A SE	a se	from this
AN TEN TU	an dan do	the then to
SA C RE	sa ac le	currents with the moon
SE BA CNE	se ba cne	this will be favourable
U PE TU	r be do	from night to
IU BE PA TRE	iro be ba tre	day and night will be throughout
23.	23.	23.
PRU MU	bro mo	very happy
AM PEN TU	am ben do	ocean head to
TES T RU	deas da lo	south it is to go

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
SES E A SA	ꞅaꞅ e a ꞅa	safe it the current
F RA T RU S PER	ꞙa ꞑa aꝺ ꞑo ꞝꞅ baꞑ	cause moving also to go it is the sea
24.	24.	24.
AT I I ERI ES	aꝺ ⁊ ⁊ eꞑ ⁊ aꞅ	also in knowledge great in it is
ATH TIS PER	aṫ ꝺꞝaꞅ baꞑ	also the tides of the sea
E I C BA SA TIS	e ⁊ aʒ ba ꞅa ꝺꞝaꞅ	it in with will be currents of the tides
TUT A BE	ꝺoꝺ a be	waves in the night
I IU B I NA	⁊ ꞝṙṫ be ⁊ ꞑa	skilful day and night in the
25.	25.	25.
TRE FI PER	ꝺꞑe ꞙ baꞑ	through the danger of the sea
I IU B I NA	⁊ ꞝuṫ be ⁊ ꞑa	skilful day and night in the
TIS LU	ꝺꞝaꞅ lr	tides water
SE BA CNE I	ꞅe ba cꞑe ⁊	this will be favourable in
TE I TU	ꝺa ⁊ ꝺo	indeed in to
26.	26.	26.
I NU MEC	⁊ ꞑo ꞑeac	in then clear
U BE M	r be aṁ	by night the ocean
SE BA CNE	ꞅe ba cꞑe	this will be favourable
U PE TU	r be ꝺo	by night to
PU E MU NE	bṙ e ꞑo ꞑa	was it happy of the
27.	27.	27.
PUP R I CA	ꞗob ꞑe ⁊ ca	people the moon in when
A PEN TU	a beṅ ꝺo	the head to
TIS LU	ꝺꞝaꞅ lr	tides water
SE BA CN I	ꞅe ba cꞑe ⁊	this will be favourable in
NA RA TU	ꞑa ꞑa ꝺo	the going to

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
28.	28.	28.
I U CA	ı r ca	knowledge from when
MER SU BA	meaṅ ro ba	quick this will be
U BI CUM	r bı com	from being in security
THA FE TU	da fa do	indeed that to
F R AT RO S PE	fa na ad no ır be	cause moving also to go it is at night
29.	29.	29.
AT I I ER I E	ad ı ı en ı e	also in knowledge great in it
ATH TIS PER	aṫ tıar bar	also tides of the sea
E I C BA SA TIS	e ı ac ba fa tıar	it in with will be the current tides
TUT A PER	tot a bar	waves of the sea
30.	30.	30.
I IU B I NA	ı ır ḋ be ı na	skilfully day and night in the
TRE FI PER	tre fı bar	through the danger of the sea
I IU B I NA	ı ıuṫ be ı na	skilfully day and night in the
SA C RE	fa ac re	currents with the moon
31.	31.	31.
BA T RA	ba ad na	will be also going
FE RIN E	fa rın e	cause star it
FE I TU	fa ı to	that in to
E RU CU	e ro co	it to go which
AR U B I A	ar r be ı a	steering by night in the
FE I TU	fa ı to	means in to
U BE M	r be am	by night on the ocean
32.	32.	32.
PER A EM	bar a am	sea the ocean
PEL SA NU	bel fa no	mouth stream then
FE I TU	fa ı to	cause in to

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
ER ER EC	er er ag	very much with
TU BA	do ba	to will be
TEF RA	tajb̃ ra	sea going
33.	33.	33.
S PAN TI M AR	is ba an di am ar	it is and will be the to that ocean steering
PRU SE CA TU	bro se ca do	much this when to
ER EC	er ag	excellent with
BE RU ME	be ro ma	night to go good
PURT U BI TU	port u bi do	port from being to
34.	34.	34.
S T RU S LA	is at ro is la	it is also to go it is day
AR BE I TU	ar be i do	steering night in to
I NU MEC	i no meac	in then clear
ET RA MA	at ra ma	also going well
S P AN TI	is ba an di	it is will be to that
TU BA TEF RA	do ba tajb̃ ra	to will be sea going
35.	35.	35.
PBU SE CA TU	bro se ca do	much this when to
ER EC	er ag	excellent with
ER ES LU MU	er ar lr mo	excellent it is water happy
PU E MU NE	br e mo na	was it happy the
PUP R I CE	pob re i ca	people the moon in when.

FIFTH TABLE.

N.B.—The Figures refer to the Lines in the Original Tables.

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
1.	1.	1.
PURT U BI TU	portᵹ r bi do	port from being to
ER AR UN T	er ar no an da	excellent steering to go the it is
S T RU TH S LAS	is da no at is las	it is indeed to go also it is light
ES CA M I TU	as ca am i do	it is when ocean in to
A BE I TU	a be i do	the night in to
2.	2.	2.
I NU MEC	i no meac	in then clear
TER TI AM A	deor di an a	guiding sign to that ocean the
S P AN TI	is be an di	it is night the to that
TR I I A TEF RA	tre i i a taibᵹ na	throughout in knowledge in the ocean going
PRU SE CA TU	bro re ca do	much this when to
3.	3.	3.
ER EC	er ag	excellent with
SU PRU	ro bro (ro ab no)	this very much (this now to go)
SES E	sas e	safe it

ETRUSCAN, IN ROMAN LETTER.	IRISH.	LITERAL ENGLISH.
ER ES LU MA	eṙ aṙ lr ṁa	excellent it is water good
BE SU NE	be ṙo ṅa	night this the
PU E ME N ES	br e ṁo ṅa ɟṙ	was it happy the it is
4.	4.	4.
PUP R I SAS	ꝑob ɲe ɟ ṙaṙ	people with the moon in safety
PURT U BI TU	ꝑoɲt r bɟ ꝺo	port from being to
S T RU TH S LA	ɟṙ ꝺa ɲo aꝺ ɟṙ la	it is indeed to go also it is by day
PE TEN A TA	be ꝺaṅ a ꝺa	and night time the indeed
IS EC	ɟṙ aʒ	it is with
5.	5.	5.
AR BE I TU	aṙ be ɟ ꝺo	steering night into
ER E RE RO N T	eṙ e ɲe ɲo aṅ ꝺa	excellent it the moon to go the it is
CAB I RUS	cab ɟ ɲoṙ	to the cape knowing the headland
PU E MU NE	br e ṁo ṅa	was it happy of the
6.	6.	6.
BE SU NE	be ṙo ṅa	night this the
PURT U BI TU	ꝑoɲt r bɟ ꝺo	port from being to
A SA M AR	a ṙa aṁ aṙ	the current of the ocean steering
ER ES LA M AR	eṙ aṙ la aṁ aṙ	excellent it is this day's ocean steering
7.	7.	7.
A SES E T ES	a ṙaṙ e ꝺa ɟṙ	the safe it indeed it is
CAR NUS	caṙ ɲoṙ	the Turn known
I SES E LES	ɟ ṙaṙ e leṙ	in safety it is light
ET	aꝺ	also
BE M PE SUNT RE S	be aṁ be ṙrɲꝺ ɲe ɟṙ	night ocean night pleasant moon it is

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
8.	8.	8.
SU PES	ro ber	this course
SA N ES	ra an ar	of the stream it is
PER TEN TU	bar dan do	sea then to
PER SNI MU	bar rni mo	sea sailing happily
AR PEL TU	ar bel do	steering the Mouth to
9.	9.	9.
S TA TI TA TU	ir da di da do	it is indeed to that indeed to
BE S C LES	be ir ag lar	night is with light
SNA TES	rna dear	floating south
A SNA TES	a rna dear	floating from south
SE BA CNE	re ba cna	this will be favourable
10.	10.	10.
ER ES LU MA	en ar lr mа	excellent it is water good
PER SNI MU	bar rni mo	sea sailing happily
PU E MU NE	br e mo na	was it happy the
PUP R I CE	pob ne i ca	people in the moon in when
BE SU NA	be ro na	night this the
11.	11.	11.
PU E MU NE S	br e mo na ir	was it happy the it is
PUP R I C ES	pob ne i ca ir	people moon in when it is
C LA B LES	ac la ab ler	with day the river with light
PER SNI TH MU	bar rni at mo	sea sailing also happily
12.	12.	12.
PU E MU NE	br e mo na	was it happy the
PUP R I C ES	pob ne i ca ar	people moon in when it is
ET BE SU NE	at be ro na	also night this the
PU E MU N ES	br e mo na ir	was it happily the it is
13.	13.	13.
PUP R I CE S	pob ne i ca ir	people moon in when it is
PUS TI N	bor di na	certain to the

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
ER ES LU	er ar lr	excellent it is water
I NUC	i cnoc	knowledge of the hill
ER ES LU	er ar lr	excellent is the water
UM TU	r am do (om do)	by the ocean to (distant to)
14.	14.	14.
PU TRE S PE	br tre ir be	was throughout it is night
ER US	er rr	excellent and
I NUC	i cnoc	knowledge of the hill
BES TIS I A	bes tiar i a	course of the tides in the
ME FA	ma fa	good that
PURT U BI TU	portr r bi ta	port from being it is
15.	15.	15.
S CAL SE TA	ir cal se ta	it is watching this it is
CU N I CAB	co na i cab	which the into the cape
A BE TH TRE	a be at tre	at night also throughout
E SU F	e so fa	it this that
TES T RU	tear at ro	south also to go
SES E	sar e	safe it
16.	16.	16.
A SA	a sa	the current
A SA MA	a sa ma	the stream good
PURT U BI TU	port r bi do	port from being to
SE BA CNE	se ba cne	this will be favourable
SU CA TU	so ca do	this when to
17.	17.	17.
I NU MEC	i no meac	in then clear
BES BE SA	bes be sa	course night current
PER SUNT RU	bar rind ro	sea pleasant to go
SU PU	so bu	this was
E RE S LA	e re ir la	from the moon it is day
THULE	tuile	the tide

ETRUSCAN. IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
18.	18.	18.
SE BA CNE	ſe ba cne	this will be favourable
S CAL SE TA	ſ cal ſe ta	it is observing this indeed
CU N I CAB	co na ı cab	which the into the mouth
PURT U BI TU	port r bı do	port from being or to
IN UN TEC	ın on tac	in advantage taking
19.	19.	19.
BES TIS I A	beſ tıaſ ı a	course tides in the
PER SUNT RU	bar ſrnd no	sea pleasant to go
TUR SE	trı ſe	voyage this
SU PER	ſo bar	this sea
ER ES LE	er aſ la	much it is in day
SE BA CNE	ſe ba cne	this will be favourable
20.	20.	20.
S CAL SE TA	ſ cal ſe ta	it is observing this indeed
CU N I CAB	co na ı cab	which the into the entrance
PURT U BI TU	port r bı do	port from being to
I NU MEC	ı no meac	in then clear
TE TH TER I M	ta at teor ı am	indeed also the guiding sign in the ocean
21	21.	21.
E TU	e do	it to
BEL TU	bel do	mouth to
ER EC	er ag	much with
PER SUNT RE	bar ſrnd ne	sea pleasant with moon
AN TEN TU	an tan do	the time to
I NU MEC	ı no meac	in then clear
22.	22.	22.
AR S LA TEF	ar ſ la talb	steering it is day in the sea
BA SUS	ba ſoſ	will be knowledge

ETRUSCAN. IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
U F ES T NE	r fa ir ta na	from cause it is indeed the
SE BA CNE F	re ba cne fa	this will be favourable cause
PURT U BI TU	port r bi do	port from being or to
23.	23.	23.
I NU MEC	i no meac	in then clear
PRU BU RE	bro br le	much was the moon
CE FU	ca fr	when under
SE BA CNE	re ba cne	this was favourable
PER SNI TH MU	bair rai at mo	sea sailing also happily
24.	24.	24.
PU E MU NE	br e mo na	was it happy the
PUP R I SE	pob le i re	people moon in this
I NU MEC	i no meac	in then clear
C LE T RA	ac la at la	with day also going
BES C LES	ber ac lar	course with light
25.	25.	25.
BU FE TES	ba fa tear	was cause south
SE BA CN IS	re ba cne nir	this will be favourable now
PER SNI MU	bair rai mo	sea sailing happily
BE SUN E	be ron a	night happy the
26.	26.	26.
PU E MU N ES	br e mo na ir	was it happy the it is
PUP R SES	pob le rar	people the moon in safety
I NU MEC	i no meac	in then clear
S BE PI S	ir be bi ir	it is night being it is
THER I	teor i	the guiding sign in
27.	27.	27.
E BAR I AF	e ba ar i ab	it will be steering into the river
AN TEN TU	an tan do	the time to
I NU MEC	i no meac	in then clear

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
ER US	eṙ rr	excellent and
TA SE B	ꝺa ṙe ab	indeed this river
28.	28.	28.
TER TU	ꝺeoṙ ꝺo	the leading sign to
I NU MEC	ȷ no meac	in then clear
CUM AL TU	com al ꝺo	protection always to
AR CAN I	aṙ ceaṅ ȷ	steering head in
29.	29.	29.
CAN E TU	ceaṅ e ꝺo	head it to
CUM A TES	com a ꝺeaṙ	protection in the south
PER SNI TH MU	baṙ ṙṅ aꝺ mo	sea sailing always happily
E SU CU	e ṙo co	it this which
30.	30.	30.
E SU NU	e ṙoṅ r	it happy from
UR E TU	rṙ e ꝺo	coast it to
TA PI S TEN U	ꝺa bȷ ȷr ꝺaṅ a	indeed being it is then from
THA FE TU	ꝺa fa ꝺo	indeed cause to
PUNE	Pṙne	Phœnician
31.	31.	31.
F RE TH TU	fa ṅe aꝺ ꝺo	cause the moon also to
TA FET U	ꝺa faꝺ r	indeed far away
AP	ab	the river
I TE C	ȷ ꝺa ac	in indeed with
FA CU S T	fa co ȷr ꝺa	cause which it is indeed
PURT I TU	poṙꝺ ȷ ꝺo	port in to
32.	32.	32.
FU TU	fr ꝺo	under to
THUN TA C	ꝺoñ ꝺa ag	the waves indeed with
PI R I	bȷ ṅe ȷ	being moon in

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
PRU BE TH AS T	bꞃo be ad ar ta	much night also it is indeed
ER EC	eꞃ ag	excellent with
33.	33.	33.
UR ES	ꞃꞃ ar (r ꞃe ar)	coast it is (from the moon it is)
PUNE S	Ꝑrꞃe ꞃ	Phœnician it is
NE IR TH FA S	ꞃa ıaꞃ ta ꝑa ꞃ	the west indeed cause it is.

SIXTH TABLE.

N.B.—The Figures refer to the Lines in the Original Tables.

ETRUSCAN,	IRISH.	LITERAL ENGLISH.
1.	1.	1.
PRE	bꞃe	the headland
VER IR	baꞃ ȷaꞃ	sea west
TE SE NOC I R	ꞇa ꝛe ꞑoc ȷaꞃ	indeed this hill west
BU F	bꝛ aḃ	was the river
TR I F	ꞇꞃe ȷ aḃ	throughout knowledge of the river
FET U MAR T E	ꝼaꞇ ꝛ maꞃ ꞇȷ e	a long way from as to that it
CRAB O VE I	ʒꞃab u be ȷ	difficulty from night in
O C RI PER	o ac ꞃe baꞃ	from with the moon sea
FIS I U TOT A PER	ꝼıꝛ ȷ u ꞇuaꞇ a baꞃ	knowledge in from the north sea
I IO V I NA	ȷ ꞃuḋ be ȷ ꞑa	in science day and night in the
AR VI O	aꞃ bȷ u	steering being from
FET U	ꝼaꞇ u	long way from
VA TU O	ba ꞇo u	will be to and from
FE RIN E	ꝼa ꞃıꞑ e	means the star it
FET U PONI	ꝼaꞇ u Ꝑuꞑȷ	long from Phœnician
2.	2.	2.
FET U TA SES	ꝼaꞇ ꝛ ꞇa ꝛaꝛ	a long way from it is safe
PER SNI MU	baꞃ ꝛꞑȷ mo	sea sailing happily

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
PRO SES ET IR	bṛo ṛaṛ aṫ ɹṛ	very safe also west
FA R S I O	ḟa aṛ ṛe ɹ o	by these means steering this in from
FIC LA	ḟeɹc la	in day light
AR SO E TU	aṛ ṛo e ṫo	steering this it to
SUR UR	ṛoṛ ṛṛ	going from the coast
NA RA TU	ṇa ṇa ṫo	the going to
PU SE	bṛ ṛe	was this
PRE VER IR	bṛe baṛ ɹaṛ	headland sea west
TRE BLAN IR	ṫṛe bleɹṇ ɹaṛ	over to the harbour of the west

3.	3.	3.
POS T	boṛ ṫa	certain it is
VER IR	baṛ ɹṛ	the sea west
TE SE NOC IR	ṫa ṛe cṇoc ɹaṛ	it is this hill west
S I F	ṛe ɹ ḟa	this knowledge cause
FI	ḟɹ	danger
L I U	al ɹ ṛ	rocks in from
T RE F	aṫ ṇe ḟa	also the moon cause
FET U FIS O	ḟaṫ ṛ ḟɹṛ o	a long way by the knowledge from
SA N S I E	ṛa aṇ ṛe ɹ e	the current this in it
O C R I PER	o ac ṇe ɹ baṛ	from with the moon in the sea
FIS I U	ḟɹṛ ɹ ṛ	by knowledge in from
TOT A PER	ṫuaṫ a baṛ	the north sea
I IO V I NA	ɹ ɹuḋ be ɹ ṇa	by science day and night in the
PONI	Ṗrɳɹ	Phœnician
FE I TU	ḟa ɹ ṫo	under in to
PER SA E	baṛ ṛa e	the sea current by
FET U	ḟaṫ ṛ	a long way

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
AR V IO	aṙ be ṁḋ	steering night and day
FET U	fad r	a long way from
4.	4.	4.
SU RU R	ro ṙo ur	this to go from the coast
NA RA TU	na ṙa do	in the going to
PU S I	br se ṡ	was this in
PRE VER IR	bṙe bar ṡar	headland of the sea west
TRE BLAN IR	dṙe bleiṅ ṡar	over to the harbour of the west
TA SES	da sas	it is safe
PER SNI MU	bar sṅi mo	sea sailing happily
MA N D RA C LO	ma an ad ṙa ac lr	good the also going with water
DI F U E	di fi r e	without danger from it
DES TR	deas dṙe	south over
E HAB I TO	e ab ṡ do	the river into
PRO SES E TIR	bro sas e dṙ	very safe this from land
FIC LA	feic la	as by day light
5.	5.	5.
S T RU S LA	ṡ ad ṙo ṡ la	it is also to go it is as by day
AR SU E TU	aṙ ro e do	steering this it to
A PE	a be	at night
SO PO	so bo	this was
POS T RO	bos da ṙo	certain it is to go
PE PER CU S T	be bar co ṡ da	at night the sea which is indeed
U	r	from
ES TIS I A EF ME FA S PE FA	as diaṡ ṡ a aḃ ṁa fa ṡ be fa	it is the tides in the river good cause it is by night unto
S CAL S I E	ṡ cal se ṡ e	it is observing this in it
CO NE GOS	co na cos	which is the consideration

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
FET U	ꝼaꝺ ꝛ	a long way from
FIS O VI	ꝼıꝛ o bȷ	the knowledge from being
SA N S I	ꝛa an ꝛe ȷ	of the current this in
6.	6.	6.
O C R I PER	o ac ne ȷ baꝑ	from with the moon in the sea
FIS I U	ꝼıꝛ ȷ ꝛ	science in from
TOT A PER	ꝺuaꝺ a baꝑ	the north sea
I O V I NA	ȷꝛꝺ be ȷ na	day and night in the
E SO	e ꝛo	it this
PER SNI MU	baꝑ ꝛnȷ mo	sea sailing happily
VES TIS I A	beꝛ ꝺıaꝛ ȷ a	course of the tides in the
VES TIS	beꝛ ꝺıaꝛ	the course of the tides
TI O	ꝺȷ u	to that and from
SU BO CAB	ꝛo bu cab	this was the cape
SU BO CO FIS O VI	ꝛo bꝛ co ꝼıꝛ o bȷ	this was which science from being
SA N S I	ꝛa an ꝛe ȷ	current the this in
O C R I PER	o ac ne ȷ baꝑ	from with the moon in the sea
FIS I U	ꝼıꝛ ȷ ꝛ	knowledge in from
7.	7.	7.
TOT A PER	ꝺuaꝺ a baꝑ	the north sea
I IO V I NA	ȷ ȷuꝺ be ȷ na	by science day and night in the
ER ER	eꝑ eꝑ	the most illustrious
NOM NE PER	naom na baꝑ	holy one of the sea
ER AR	eꝑ aꝑ	the illustrious guiding
NOM NE PER	naom na baꝑ	holy one of the sea
FON S	ꝼon ȷꝛ	the land it is
S IR	ꝛe ȷaꝑ	this west
PA CER	ba caꝑ	will be at the Turn
S IR	ꝛe ȷaꝑ	this west
O C RE	o ac ne	from by the moon

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
FIS I	ꝼıꞅ ı	knowledge in
TOT A E	ꞇuaꞇ a e	north the it
I IO V I N E	ı ıuꞇ be ı ɳa e	science day and night in the it
ER ER	eꞃ eꞃ	the most illustrious
NOM NE	ɳaom ɳa	holy the
8.	8.	8.
ER AR	eꞃ aꞃ	good steering
NOM NE	ɳaom ɳa	holy one the
AR S I E	aꞃ ꞅe ı e	steering this in it
TI OM	ꞇı om	to that lonely distance
SU BO CAV	ꞅo bꞅ ca ab	this was whence to the river
SU BO CO	ꞅo bꞅ co	this was which
FIS O V I	ꝼıꞅ o be ı	knowledge from night in
SA N S I	ꞅa aɳ ꞅe ı	current the this in
A S I ER	a ꞅe ı eꞃ	from this in much
FRIT E	ꝼrıꞇ e	the Frith from
TI OM	ꞇı om	to that unfrequented distance
SU BO CAV	ꞅo bꞅ cab	this was the Cape
SU BO CO FIS O VI	ꞅo bꞅ co ꝼıꞅ o bı	this was which science from being
SA N S I	ꞅa aɳ ꞅe ı	current the this in
SU RO N T	ꞅo ɹo aɳ ꞇa	this to go the it is
9.	9.	9.
PONI	Ꝑrɳı	Phœnician
PE SNI MU	be ꞅɳı mo	night sailing happily
ME FA S PE FA	ɳa ꝼa ıꞅ be ꝼa	good cause it is night cause
E SO	e ꞅo	from this
PER SNI MU	baꞃ ꞅɳı mꞃ	sea sailing happily
FIS O V I E	ꝼıꞅ o be ı e	knowledge from night in it
SA N S I E	ꞅa aɳ ꞅe ı	current the this in
TI OM	ꞇı om	to that unfrequented distance

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
E SA	e ſa	by the current
ME FA	ma fa	good means
S PE FA	ſ be fa	it is at night because
FIS O V I NA	fiſ o be ı na	knowledge from night in the
O C R I PER	o ac re ı bar	from with the moon in the sea
FIS I U TOT A PER	fiſ ı r tuat a bar	science in from north the sea
I IO V I NA	ı iuḋ be ı na	science day and night in the
10.	10.	10.
ER ER	er er	the most illustrious
NOM NE PER	naom na bar	holy one of the sea
ER AR	er ar	the illustrious guiding
NOM NE BER	naom na bar	holy one of the sea
FIS O V I E	fiſ o be ı e	knowledge from night in the
SA N S I E	ſa an ſe ı e	current the this in it
DI TU	ḋı ṫo	without to
O C RE FIS I	o ac re fiſ ı	from with the moon knowledge in
TOT E	tuat e	north it
I O V I NE	ı o be ı na	science from night in the
O C RE R	o ac re er	from with moon full
FIS I E	fiſ ı e	knowledge in it
TOT AR	tuat ar	north steering
I O V I NA R	ı o be ı na ar	by science night in the steering
DU PUR SUS	ḋrḋ bor ſor	over the black boisterous by knowledge
11.	11.	11.
PE TUR PUR SUS	be trı bor ſor	a night voyage by knowledge of the deep
FAT O FI TO	fad ſ fı ṫo	far away from danger ceasing
PER ME	bar na	the sea the

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
POS T NE	boʃ ɑt ŋɑ	certain also of the
SE P SES AR S I TE	ʃe ɑb ʃɑr ɑŋ ʃe ⁊ tɑ	to this river safe steering this in it is
VO U	bʃ o	was from
SE A VI E	ʃe ɑ bj e	this the being it
E SO NE	e ʃo ŋɑ	from this of the
FU TU	fʃ tɔ	under to
FON S	fɔŋ jʃ	the land it is
PA C ER	bɑ ɑc eŋ	will be with much
PA SE	bɑ ʃe	will be this
TU A	tɔ ɑ	to and from
O C RE	o ɑc ŋe	from with the moon
FIS I	fiʃ ⁊	knowledge in
TOT E	tuɑt e	north from
I IO V I N E	⁊ juð be ⁊ ŋɑ e	in science day and night in the it

12.	12.	12.
ER ER	eŋ eŋ	the most iliustrious
NOM NE	ŋɑom ŋɑ	holy one of the
ER AR	eŋ ɑŋ	the illustrious guiding
NOM NE	ŋɑom ŋɑ	holy one the
FIS O VI E	fiʃ o bj e	knowledge from being it
SA N SI E	ʃɑ ɑŋ ʃe ⁊	the current this in
SAL VO	ʃɑl bʃ	the passage was
SER I TU	ʃɑoŋ ⁊ tɔ	free in to
O C RE M	o ɑc ŋe ɑm	from with the moon in the ocean
FIS I	fiʃ ⁊	knowledge in
TOT AM	tuɑt ɑm	the north ocean
IO V I N A M	juð be ⁊ ŋɑ ɑm	day and night in the ocean
FIS O V I E	fiʃ o be ⁊ e	knowledge from night in it
SA N SI E	ʃɑ ɑŋ ʃe ⁊	current the this in
SAL VO SER I TU	ʃɑl bʃ ʃɑoŋ ⁊ tɔ	the way was free in to

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
13.	13.	13.
O C RE R	o ac ne en	from with the moon full
FIS I	fir i	knowledge in
ER	en	excellent
TOT AR	tuat ar	to the north steering
IO V I N AR NO ME	inid be i na ar no ma	day and night in the navigation from the good
NERF	Nerf	Nerf
AR S MO	ar ir mo	steering it is good
VI RO	bi no	being to go
PE QUO	be co	by night which
CA S T RU O	ca ir at no r	whence it is also to go from
FRI F	frith fa	the Frith unto
SAL VA	sal ba	the way will be
SER I TU	saor i do	free into
FU T U	fr at r	under also from
FON S	fon ir	the land it is
PA CE R	ba ca ar	will be when steering
PA SE	ba se	will be this
14.	14.	14.
TU A	do a	to the
O C RE	o ac ne	from with the moon
FIS I	fir i	knowledge in
TOT E	tuat e	the north it
I IO V I N E	i inid be i na e	in science day and night in the it
ER ER	en en	the most illustrious
NOM NE	naom na	holy one the
ER AR	en ar	illustrious guiding
NOM NE	naom na	holy one the
FIS O V I E	fir o be i e	knowledge from night in the
SAN SI E	san si e	holy herself it

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
TI OM	ᴛᵢ ᴏᴍ	to that unfrequented distance
E SA	ᴇ ꜱᴀ	by the current
ME FA S PE FA	ᴍᴀ ꜰᴀ ᴊʀ ʙᴇ ꜰᴀ	good unto it is night because
FIS O VI NA	ꜰɪʀ ᴏ ʙᵢ ɴᴀ	knowledge from being the
O C R I PER	ᴏ ᴀᴄ ɴᴇ ɪ ʙᴀʀ	from with the moon in the sea
FIS I U	ꜰɪʀ ɪ ʏ	knowledge in from
15.	15.	15.
TOT A PER	ᴛᴜᴀᴛ ᴀ ʙᴀʀ	the north sea
I IO V I NA	ɪ ᴊᴜᴅ ʙᴇ ɪ ɴᴀ	by science day and night in the
ER ER NOM NE PER	ᴇʀ ᴇʀ ɴᴀᴏᴍ ɴᴀ ʙᴀʀ	the illustrious holy one of the sea
ER AR	ᴇʀ ᴀʀ	the illustrious guiding
NOM NE PER	ɴᴀᴏᴍ ɴᴀ ʙᴀʀ	holy one of the seas
FIS O V I E	ꜰɪʀ ᴏ ʙᴇ ɪ ᴇ	knowledge from night in it
SAN SI E	ꜱᴀɴ ꜱɪ ᴇ	holy herself it
TI OM	ᴛᵢ ᴏᴍ	to that unfrequented distance
SO BO CA U	ꜱᴏ ʙᴀ ᴄᴀ ʏ	this will be when from
FIS O VI E	ꜰɪʀ ᴏ ʙᵢ ᴇ	knowledge from being it
FRIT E	ꜰʀɪᴛ ᴇ	the Frith it
TI OM	ᴛᵢ ᴏᴍ	to that lonely distance
SU BO CA U	ꜱᴏ ʙᴀ ᴄᴀ ʏ	this will be whence from
PES C LU	ʙᴇʀ ᴀᴄ ʟʏ	the course with water
16.	16.	16.
SE MU	ꜱᴇ ᴍᴏ	this is happy
VES TI CA TU	ʙᴇʀ ᴛᵢ ᴄᴀ ᴅᴏ	course to that whence to
AT R I PUR SA TU	ᴀᴛ ɴᴇ ɪ ʙᴏʀ ꜱᴀ ᴅᴏ	also the in moon increasing the current to

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
A PE	a be	at night
E AM	e am	from the ocean
PUR	bor	increasing
DIN SUS F PRO SES	din fos ab bro	pleasant knowledge of river
E TO	fas e do	very safe it to
ER US	er ss	excellent and
DI TU	di do	without to (from also)
EN O	en o	water from
S CAL SE TO	is cal se do	it is observing this to
VES TIS I AR	ber tiar i ar	the course of the tides in steering
ER US	er ss	excellent and
CO NE COS	co na cos	which the consideration
17.	17.	17.
PIR S TU	bir is do	short it is to
EN O ME FA	en o ma fa	water from good unto
VES TIS I A SO PA	ber tiar i a ro ba	course of the tides in the this will be
PU RO ME	bu ro ma	was to go good
E FUR FA TU	e for fad do	it is a defence known to
SU BRA S PA HA MU	ro brath is ba a mo	this for ever it is will be from happy
EN O	en o	water from
SER SE	saor se	free this
COM OL TU	com ol do	with protection (security) mighty to
COM A TIR	com a tir	security from shoals
PER SNI HI MU	bar snig i mo	sea sailing in happy
18.	18.	18.
CA P IF	ca ab ib	hence to the river of the country

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
PUR DI TU	boɲ ᴅʃ ᴅo	swelling without to
ÐUP LA	ᴅrḃ la	dark days
A I TU	a ʃ ᴅo	from in to
SA C RA	ꞅa ac ɲa	the currents with going
DUP LA	ᴅrḃ la	dark day
A I TU	a ʃ ᴅo	from in to

19.	19.	19.
PRE	bɲe	the headland
VER IR	baɲ ɟaɲ	of the sea west
VE HI ER	be ʃ eɲ	night in excellent
BU F TRI F	br ꞇa ᴅɲe ꞇa	was that throughout that
CAR ER SU FET U	cal eɲ ꞅo ꞇaᴅ r	observing much this far away
VO FI O NE	br ꞇʃ o ŋa	was danger from the
GRAB O VI E	ʒɲab r bʃ e	obstruction from being it
O C R I PER	o ac ɲe ʃ baɲ	from with the moon in the sea
FIS I U	ꞇɟr ʃ r	knowledge in from
TOT A PER	ᴅuaᴅ a baɲ	north the sea
I IO V I NA	ʃ ɟuḋ be ʃ ŋa	by science day and night in the
VA TU O FE RIN E	ba ᴅo r ꞇa ɲɟŋ e	will be to and from because of the star it
FET U	ꞇaᴅ r	far away
HER I E VI NU	eɲ ʃ e bʃ ŋo	excellent in it being then

20.	20.	20.
HER I E	eɲ ʃ e	excellent in it
PONI	Ꝑoŋʃ	Phœnician
FET U	ꞇaᴅ r	far away
AR U IO	aɲ be ɟuḋ	steering night and day
FET U	ꞇaᴅ r	far away
TA SES	ᴅa ꞇaɾ	it is safe

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
PER SNI MU	bar rnj mo	sea sailing happily
PRO SES E TER	bro rar e deor	very safe it the guiding sign
ME FA	ma fa	good unto
S PE FA	ir be fa	it is at night the means
FIC LA	feic la	in day light
AR SU E I TU	ar ro e i do	steering this it in to
SU RONT NA RA TU	ro rond na na do	this very fearful of the going to
PU S I	br re i	was this in
PRE VER IR	bre bar iar	the headland of the sea west
21.	21.	21.
TRE BLAN IR	dre blein iar	over to the harbour of the west

22.	22.	22.
POS T	bor at	certain also
VER IR	bar iar	the sea west
VE HI ER	be i er	night in excellent
HAB I NA	a bi na	the being of the
TR I F	dre i fa	throughout in unto
FET U	fad r	far away
TEF RE I	daib re i	the sea the moon in
I O VI	i o bi	knowledge from being
O C RI PER	o ac re i bar	from with the moon in the sea
FIS I U	fir i r	knowledge in from
TOT A PER	duat a bar	north the sea
I IO V I NA	i iuḋ be i na	by science day and night in the
SER SE	raor re	free is this
FET U	fad r	a long way from
PEL SA NA	bel fa na	the mouth stream the

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
FET U	ꝼaꝺ ꝛ	far away
AR VI O	aꝛ bꝺ u	steering being from
FE I TU	ꝼa ꝺo (ꝼaꝺ ꝺo)	that in to (far in to)
PONI	Ꝑonꝺ	Phœnician
23.	23.	23.
FET U	ꝼaꝺ ꝛ	far away
TA SIS	ꝺa ꝛꝺoꝛ	it is below
PE SNI MU	be ꝛnꝺ mo	night sailing happily
PRO SES E TIR	bꝛo ꝛaꝛ e ꝺꝺꝛ	very safe from shoals
S T R	ꝺꝛ ꝺa ꝛo	it is indeed to go
US LA	uꝛ la	and by day
FIC LA	ꝼeꝺc la	day light
AR SU E TU	aꝛ ꝛo e ꝺ ꝺo	steering this it in to
SU RONT	ꝛo ꝛonꝺ	this very fearful
NA RA TU	na ꝛa ꝺo	of the going to
PU SE	bꝛ ꝛe	was this
VER IS CO	baꝛ ꝺꝛ co	sea it is whence
TRE BLAN IR	ꝺꝛe bleꝺn ꝺaꝛ	over to the harbour of the west
A PE	a be	at night
HA BI NA	a bꝺ na	the being the
PUR DIN SUS	boꝛ ꝺꝺn ꝛoꝛ	increasing pleasant knowledge
24.	24.	24.
E RO N T	e ꝛo on ꝺa	from to go advantageous indeed
PO I	bꝛ ꝺ	was in
HA BI NA	a bꝺ na	the existence of the
PUR DIN SUS T	boꝛ ꝺꝺn ꝛoꝛ ꝺa	increasing pleasant knowledge it is
DES T RO CO	ꝺeaꝛ aꝺ ꝛo co	agreeable also to go whence
PER SI	baꝛ ꝛe ꝺ	the sea this in
VES TIS I A	beꝛ ꝺꝺaꝛ ꝺ a	course of the tides in the

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
ET PE SOND RO	ᚪᚩ be ᚴᚱᚾᚩ ᚿo	also at night pleasant to go
SUR S OM	ᚴoᚿ ᚴo ᚪm	exploring this ocean
FET U	ᚠᚪᚩ ᚱ	far away
CA BIR SE	ca bᚓᚿ ᚴe	whence short this
PER SO	baᚿ ᚴo	sea this
O SA TU	o ᚴa ᚩo	by the current to
E AM	e ᚪm	it the ocean
MA N I	ᚋa ᚋa ᚓ	good the in
25.	25.	25.
NE R T RU	ᚋa aᚿ ᚩa ᚿo	of the steering it is to go
TEN I TU	ᚩaᚋ ᚓ ᚩo	the time in to
AR NI PO	aᚿ ᚋa ᚓ bᚱ	steering the in was
VES TIS I A	beᚴ ᚩᚓaᚴ ᚓ a	the course of the tides in the
VES TI CO S	beᚴ ᚩᚓ co ᚓᚴ	the course to that which it is
CA PIR SO	cab ᚓaᚿ ᚴo	cape west this
IS EC	ᚓᚴ ac	it is with
PER S TI CO	baᚿ ᚓᚴ ᚩᚓ co	the sea it is to that which
ER US	eᚿ ᚱᚴ	excellent and
DI TU	ᚩᚓ ᚩo	without to
E SOC	e ᚴo ac	it this with
PER SNI MO	baᚿ ᚴᚋᚓ ᚋo	sea sailing happily
VES TIS	beᚴ ᚩᚓaᚴ	the course of the tides
TIOM	ᚩᚓ om	to that lonely distance
26.	26.	26.
SU BA CAB	ᚴo ba cab	this will be to the cape
SU BO CO	ᚴo bᚱ co	this was which
TEF RO	ᚩaᚓḃ ᚿo	the ocean to go
IO VI O C R I PER	ᚓᚱḋ be ᚓ ᚄ ac ᚿe ᚓ baᚿ	day and night in with the moon in the sea
FIS I U	ᚠᚓᚴ ᚓ ᚱ	knowledge in from
TOT A PER	ᚩᚄaᚩ a baᚿ	north the sea
I I O VI NA	ᚓ ᚓᚄḋ be ᚓ ᚋa	by science day and night in the

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
ER ER	eṙ eṙ	the most excellent
NOM NE PER	ṅaoṁ ṅa baṙ	holy one of the sea
ER AR	eṙ aṙ	the excellent guiding
NOM NE PER	ṅaoṁ ṅa baṙ	holy one of the sea
FON IS IR	ḟoṅ ıṙ ıaṙ	land it is west
PA CER	ba ac eṙ	will be with excellent
SI	ṡe ȷ	this in
O C RE F	u ac ṅe ḟa	from with the moon unto
I S I TOT E	ȷ ṡe ȷ ṫuaṫ e	in this in north it
27.	27.	27.
IO V I NE	ȷuṡ be ȷ ṅa	day and night in the
ER ER	eṙ eṙ	the very illustrious
NOM NE	ṅaoṁ ṅa	holy one the
ER AR	eṙ aṙ	the excellent guiding
NOM NE	ṅaoṁ ṅa	holy one the
AR SI E	aṙ ṡe ȷ e	steering this in it
TI OM	ṫȷ oṁ	to that lonely distance
SU BO CAB	ṡo ba o cab	this will be from the cape
SU BO CO	ṡo br co	this was which
TEF RO IO V I AR S I ER	ṫaıḃ ṅo ȷrṡ be ȷ aṙ ṡe ȷ eṙ	on the ocean to go day and night steering this in excellent
FRIT E TI OM	ḟrıṫ e ṫȷ oṁ	the Frith from to that lonely distance
SU B	ṡo br	this was
O CAV SU BO CO	o cab ṡo br co	from the cape this was whence
TEF RO	ṫaıb ṅo	on the sea to go
IO VI	ȷuṡ be ȷ	day and night in
TEF RE	ṫaıḃ ṅe	at sea with the moon
28.	28.	28.
IO VI R	ȷuṡ be ȷ e	day and night in it
TI OM E SU	ṫȷ oṁ e ṡo	to that distance it this

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
SOR SU PER SONT RU	ꝛoꝛ ꝛo baꝛ ꝛꝛnꝺ ꝺo	exploring this sea pleasant to go
TEF RA LI	ꝺajḃ ꝺa lj	on the ocean going with
PI HAC LU	bj ac lr	being with water
O C R I PER	r ac ꝺe j baꝛ	from with the moon in the sea
FIS I U	fjꝛ j r	knowledge in from
TOT A PER	ꝺuaꝺ a baꝛ	north the sea
I IO VINA	j juḋ be j ꝺa	in science day and night in the
ER ER	eꝛ eꝛ	the most illustrious
NOM NE PER	ꝺaom ꝺa baꝛ	holy one of the sea
ER AR	eꝛ aꝛ	the excellent guiding
NOM NE PER	ꝺaom ꝺa baꝛ	holy one of the sea
TEF RE	ꝺajḃ ꝺe	at sea with the moon
29.	29.	29.
IO VI E	jrḋ bj e	day being from
OR ER	rꝛ eꝛ	the coast much
O SE	o ꝛe	from this
PER SE	baꝛ ꝛe	the sea this
O C RE	o ac ꝺe	from with the moon
FIS I E	fjꝛ j e	knowledge in it
PIR	bjꝛ	short
OR TO	rꝛ ꝺo	coast to
ES T	aꝛ ꝺa	it is indeed
TOT E	ꝺuaꝺ e	north it
I IO V I NE	j juḋ be j ꝺa	in science day and night in the
AR S MOR	aꝛ jr moꝛ	steering it is great
DER SE COR	ꝺeaꝛ ꝛe coꝛ	wonderful this discovery
SU BA TOR	ꝛo ba ꝺrꝛ	this will be the voyage
SE N T	ꝛe an aꝺ	this the also
PU SI	ḃr ꝛe j	was this in

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
NEIP	ŋaeb	the ship
HER I TU	eɲ ɪ do	great in to
TEF RE I O VI E	daɪḃ ɲe ɪ u bɪ e	at sea the moon in from being it
30.	30.	30.
PE R SE TO VER	be aɲ se do baɲ	night steering this to sea
PES C L ER	beɪ ac la eɲ	course with day excellent
PE R SE TOM ES T	be aɲ se tomʒ aɪ da	night steering this defined it is indeed
PES E TOM ES T	beɪ e tomʒ aɪ da	the course it is defined it is truly
PE RE TOM ES T	be ɲe tomʒ aɪ da	by night by the moon defined it is indeed
FROS E TOM ES T	fɲoɪ e tomʒ aɪ da	in the dark it is defined it is indeed
DA E TOM ES T	da e tomʒ aɪ da	by man it is defined it is indeed
TU VER	do baɲ	at sea
PES C L ER	beɪ ac la eɲ	course with day excellent
VIR SE TO	bɪɲ se do	short this to
A VIR SE TO	a bɪɲ se do	from short this to
VA S ES T	ba se aɪ aṫ	will be and it is also
31.	31.	31.
TEF RE	daɪḃ ɲe	on the ocean with the moon
IO V I E	ɪuḋ be ɪ e	day and night in it
PER SE	baɲ se	the sea this
MER S	mʒa aɲ ɪɪ	good steering it is
ES TE SU	aɪ da so	it is indeed this
SOR SU	soɲ so	exploring this
PER SOND RU	baɲ sɾnd ɲo	sea pleasant to go
PI HAC LU	bɪ ac lɪ	being with water
PI HA FI	bɪ a fɪ	being from danger
TEF RE	daɪḃ ɲe	the ocean with the moon

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
IO V I E	iṙó be i e	day and night in it
PI HA TU	bi a do	being from and to
O C RE	o ac re	from with the moon
FIS I	fir e	knowledge it
TOT A	tuat a	north the
I IO V I NA	i iṙó be i na	by science day and night in the
TEF RE	taib re	at sea with the moon
IO V I E	iṙó be i e	day being in it
PI HA TU	bi a do	being from and to
32.	32.	32.
O C RE R	o ac re er	from with the moon excellent
FIS I ER	fir i er	knowledge in excellent
TOT AR	tuat ar	north steering
I IO V I NA R	i iṙó be i na ar	in science day and night in the steering
NO ME	naom ma	holy good
NERF	Nerf	Nerf
AR S MO	ar ir mo	steering it is happy
VI RO	bi ro	being to go
PE QVO	be co	night which
CA S T RVO	ca ir at ro r	whence it is also to go from
FRI	fri	the Frith
PI HA TU FU TU	bi a do fr do	being from and to under to
FON S	fon ir	the land it is
PA CER	ba ac er	will be with much
PA SE	ba se	will be this
TU A	do a	to the
O C RE	o ac re	from by the moon
FI S I TOT E	fir i tuat e	knowledge in north it

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
33.	33.	33.
I IO VINE	ı ᚋᚄ be ı ᚅa	by science day and night in the
ER ER	eᚱ eᚱ	the most illustrious
NOM NE	ᚅaom ᚅa	holy the
ER AR	eᚱ aᚱ	illustrious guiding
NOM NE	ᚅaom ᚅa	holy one of the
TEF RE	ᚳaıb ᚈe	sea and the moon
IO V I E	ıᚱ̇ be ı e	day and night in it
SAL V O	ᚱal br	the track was
SER I TU	ᚱaoᚈ ı ᚳo	free in to
O C RE	ᚱ ac ᚈe	from with the moon
FIS I	ᚠıᚱ ı	the knowledge in
TOT AM	ᚳuaᚳ am	north ocean
I IO V I NA M	ı ᚋᚄ be ı ᚅa am	by science day and night in the ocean
TEF RE	ᚳaıb ᚈe	at sea with the moon
IO VI E SAL VO M	ᚋᚄ be ı e ᚱal br am	day and night in the track was ocean
SER I TU	ᚱaoᚈ ı ᚳo	free into
O C RE FIS I ER	o ac ᚈe eᚱ ᚠıᚱ ı eᚱ	from with the moon in excellent knowledge in much
34.	34.	34.
TOT AR	ᚳuaᚳ aᚱ	north steering
IO V I NA R	ᚋᚄ be ı ᚅa aᚱ	day and night in the steering
NO MA	ᚅo ᚅa	the good
NERF	Neᚱᚠ	Nerf
AR S MO	aᚱ ıᚱ ᚅo	guiding it is happy
VI RO	bı ᚈo	being to go
PE QUO CA S T RU	be co ca ıᚱ aᚳ ᚈo	by night which whence is also to go from the Frith
O FRI	ᚱ ᚠᚅ	
SAL VA	ᚱal ba	the track will be
SER I TU	ᚱaoᚈ ı ᚳo	free in to

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
FU TU	fr do	under to
FON SI	fon se i	the land this in (Spain)
AC ER	ag er	with much
PA SE	ba se	will be this
TU A O C RE FIS I	do a u ac re fis i	to the with from the moon knowledge in
TOT E	tuat e	north it
I IO V I VE	i iud be i na	by science day and night in the
ER ER	er er	the most illustrious
35.	35.	35.
NOM NE	naom na	holy one of the
ER AR	er ar	excellent guiding
NOM NE	naom na	holy one of the
TEF RE	tajb re	ocean and the moon
I IO V I E	i iud be i na	in science day and night in the
TI OM	ti om	to that lonely distance
E SO	e so	it this
SOR SU	sor so	exploring this
PER SOND RU	bar srnd ro	sea pleasant to go
TEF RA LI	tajb ra le	the sea going with
PI HAC LU	bi ac lr	being with water
O C RI PER	o ac re i bar	from with the moon in the sea
FIS I U	fis i r	knowledge in by
TOT A PER	tuat a bar	the north sea
I IO V I NA	i iud be i na	by science day and night in the
ER ER	er er	the most illustrious
NOM NE PER	naom na bar	holy one of the sea
ER AR	er ar	the excellent guiding

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
36.	36.	36.
NOM NE PER	naom na bar	holy one of the sea
TEF RE	tai̇̆ re	the ocean moon
IO V I E	ir̆ be i e	day and night in it
TI OM	ti om	to that lonely distance
SU BO CAV	ro bu cab	this was the Cape
PER S C LU	bar ir ac lr	sea it is with water
SE HE MU	re e mo	this it happy
AT RO PU SA TU	at no bu ra do	also to go was the current to
37.	37.	37.
PE SOND RO	be rrnd no	night pleasant to go
S TAF LA R	ir tai̇̆ la ar	it is on the sea by day steering
RE	re	the moon
NE R T RU CO	na er at no co	the much also to go which
PER S I	bar re i	the sea this in
FET U	fad r	far away
SU RONT	ro rond	this very fearful
CAP IR SE	cab iar re	the cape west this
PER SO	bar ro	sea this
O SA TU	o ra do	by the current to
SUR OR	ror or	exploring the coast
PER SNI MU	bar rni mo	sea sailing happy
PU SES OR SU	br far rr ro	was safe as on this coast
A PE PES OND RO	a be ber rond no	at night the course pleasant to go
PUR DIN SUS	bor din ror	increasing happy knowledge
38.	38.	38.
PRO SES E TO	bro far e do	very safe it to
ER US	er rr	excellent and
DIR S TU	dior ir do	a law it is to
EN OM	en om	the water's distance

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
VES TIS I AR	beſ tiaſ i aṙ	the course of the tides in steering
SOR SAL IR	ſoṙ ſal iaṙ	discovering the way west
DES T RU CO	deaſ aṫ ṙo co	cheerful also to go which
PER S I	baṙ ſe i	the sea this in
PER SO ME	baṙ ſo ṁa	the sea so good
ER US	eṙ ṙſ	excellent and
DIR S TU PE	diṙ iſ do bṙ e	the law it is to was from
SOR SO	ſoṙ ſo	discovering this
PIR DIN SUS	boṙ diṅ ſoſ	increasing pleasant knowledge
EN OM	eṅ oṁ	on the waters lonely
39.	39.	39.
VES TIS I AM	beſ tiaſ i aṁ	the course of the tides in the ocean
S TAF LA RE M	iſ taiḃ la ṙe aṁ	it is the sea as with day the moon on the ocean
NE R T RU CO	ṅa aṙ aṫ ṙo co	of the steering also to go which
PER S I	baṙ ſe i	the sea this in
SU RU RONT ER US	ſo ṙo ṙoṅt eoṙ ṙſ	this to go stormy navigation and
DIR S TU	diṙ iſ do	the law it is to
EN OM	eṅ oṁ	the waters lonely
PE SOND RO	be ſṙṅd ṙo	at night pleasant to go
SOR SAL E M	ſoṙ ſal e aṁ	discovering the track on the ocean
PER SO ME	baṙ ſo ṁa	sea this good
PU E	bṙ e	was it
PER S NIS	baṙ iſ nif	the sea it is now
FUS TI ER	foſ ti eṙ	easy to that excellent

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
40.	40.	40.
EN DEN DU PEL SA TU	en ɗeaŋ ɗo bel ɾa ɗo	the water clear to the Mouth current to
EN ON	en oŋ	the waters lonely
PE SOND RO	be ɾrŋɗ ŋo	at night pleasant to go
S TAF LA RE	ɪɾ ɗaɪḃ la ŋe	it is sea as by day with the moon
PER SO ME	baŋ ɾo ma	sea this good
PU E	br e	was it
PES NIS	beɾ ŋɪɾ	the course now
FUS	ɾoɾ	is easy
I FE	ɪ ɾa	in unto
EN DEN DU	en ɗeaŋ ɗuḃ	the water clear dark
PEL SA TU	bel ɾa ɗo	the Mouth current to
EN OM	en oŋ	the waters lonely
VA SO	ba ɾo	will be this
POR SE	boŋ ɾe	increasing this
PE SOND R IS CO	be ɾrŋɗ ŋe ɪɾ co	night pleasant the moon it is which
HAB US	aḃ ɾɾ	the river and
41.	41.	41.
SER SE	ɾaoŋ ɾe	free this
SU B RA	ɾo bŋaċ	this for ever
S PA HA TU AN DER VO MU	ɪɾ ba a ɗo aŋ ɗeaŋ br ŋo	it is and will be from and to the wonder was good
SER SI TU	ɾaoŋ ɾe ɪ ɗo	free this into
AR N I PO	aŋ na ɪ br	steering the knowledge was
COM A TIR	coŋ a ɗɪŋ	protected from shoals
PES NIS	beɾ ŋoɪɾ	course now
FUS T SER SE	ɾoɾ ɗa ɾaoŋ ɾe	easy is free this
PI SH ER	bɪ ɪɾ eŋ	being it is excellent
COM OL TU	coŋ ol ɗo	protection mighty to
SER SE	ɾaoŋ ɾe	free this

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
COM A TIR	com a tir	protection from shoals
PER SNI MU	bar sni mo	sea sailing happily
42.	42.	42.
PUR DI TO	bor di do	increasing without to
FUS T	fos ta	easy it is
43.	43.	43.
VO CU COM	br co com	was which protection
IO VI U	iró bi r	day being from
PON NE	Pone na	Phœnician the
O VI	r bi	from being
FUR FAN T	for fan ta	secure wandering it is
VI T LU	bi at lr	being also water
TOR U	tri r	the voyage from
TRI F	tre fa (tref)	throughout that (boisterous)
FET U	fat r	far away
MAR TE	mar ta	as it is
HOR SE FET U	ur se fat r	coast this far from
POP LU PER	pob lr bar	people of the water of the sea
TOT AR	tuat ar	to the north steering
I IO V I NA R	i iuó be i na ar	by science day and night in the steering
TOT A PER	tuat a bar	the north sea
I IO V I NA	i iuó be i na	science day and night in the
VA TU O FE RIN E	ba do r fa sin e	will be to by that star it
44.	44.	44.
FET U	fat r	far away
PONI	Poni	Phœnician
FET U	fat r	far away
AR VI O	ar bi r	steering being from

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
FET U	ꝼaꝺ ꝛ	far away
TA SES	ꝺa ꝛaꝛ	it is safe
PER SNI MU	baꝑ ꝛnꝺ mo	sea sailing happy
PRO SES E TIR	bꝺo ꝛaꝛ e ꝺꝺꝑ	very safe from land
FAS I O	ꝼaꝛ ꝺ u	increasing in from
FIC LA	ꝼeꝺc la	day light
AR SU E TU	aꝑ ꝛo e ꝺo	steering this from and to
SU RONT	ꝛo ꝓonꝺ	this fearful
NA RA TU	na ꝓa ꝺo	of the going to
PU SE	bꝛ ꝛe	was this
VER IS CO	baꝑ ꝺꝛ co	sea it is which
TRE BLAN IR	ꝺꝛe bleꝓn ꝺaꝑ	to the harbour west

45.	45.	45.
VO CU COM	bꝛ co com	was whence protection
CO RE DI ER	co ꝓe ꝺ eꝑ	which the moon without much
VIT LU	bꝺꝺ lꝛ	being water
TOR U	ꝺuꝑ ꝓo	the voyage to go
TRI F	ꝺꝛe aḃ (ꝺꝛeꝼ)	through to the river (windy
FET U	ꝼaꝺ ꝛ	far away
HON DE	on ꝺe	advantageous as day
SER FI	ꝛaoꝑ ꝼ	free from danger
FET U	ꝼaꝺ ꝛ	far away
POP LU PER	ꝑob lꝛ baꝑ	people of the water of t sea
TOT AR	ꝺuaꝺ aꝑ	to the north steering
I I O V I N AR	ꝺ ꝓuḋ be ꝺ na aꝑ	by science day and night the steering
TOT A PER	ꝺuaꝺ a baꝑ	north sea
I IO V I NA R	ꝺ ꝓuḋ be ꝺ na aꝑ	in science day and night the steering
VA TU E	ba ꝺo e	will be to and from

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
FE RIN E	fa rin e	by that star it
FET U AR VI O	fad r air bi r	far away steering being from
46.	46.	46.
FET U HER I	fad r er i	far away much in
VI NV	bi no	being then
HER I	er i	much in
PONI	Poni	Phœnician
FET U	fad r	far away
TA SES	ta sas	it is safe
PER SNI MU	bar sni mo	sea sailing in happily
PRO SES E TIR	bro sas e tir	very safe from shoals
TE SE DI	ta se di	it is this without
FIC L M R SU E I TU	feic la am air so e i do	day light the ocean steering from and to
SU RONT	so rond	this boisterous
NA RA TU	na ra do	of the going to
PU SE	bu se	was this
VER IS CO	bar is co	sea it is which
TRE BLAN IR	tre blein iar	over to the harbour of the west
E NO O CAR	e no o car	it then from the Turn
47.	47.	47.
PI HOS	bi us	being and
FUS T	fos at	easy also
SU E PO	so e bu	this from was
E SO ME	e so ma	from this happy
E SO NO	e so no	from this then
AN DER	an der	the wonder
VA CO SE	ba co se	will be which this
VA SE TO ME	ba se tom e	will be this measured it
FUS T	fos ta	easy it is
AV I F	ab i fa	the river in that

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
A SER I A TU VE RO FE	a saor i a do be no fa	the free in from and to night to go that
TRE BLAN O CO VER TU	tre bleinn o co bar do	over to the harbour from that the sea to
RE S TE	re is ta	the moon it is indeed
E SO NO	e so no	it this then
FE I TU	fa i do	that in to

48.	48.	48.
PONE	Pone	Phœnician
POP LU	pob lr	people of the water
AF E RO	ab e no	the river from to go
HER I ES	er i ar	excellent in out of
A VI F	ab i fa	the river in that
A SER I A TO	a saor i a do	from free in the to
E TU	e do	from and to
SUR UR O	sor sn o	searching the shore from
S TI BLA TU	is di bla do	it is to that quiet to
PU SI	br se i	was this in
O C RE R	o ac re er	from with the moon full
PI HAN ER	bi an er	being the much
SU RO RONT	so no nont	this to go boisterous
COM BI FI A TU	com bi fi a do	protection being from danger from and to
ER I RONT	er i nont	much in the boisterous
TUD E RU SA VI F	tuat e no sa bi fa	north it to go the current being that

49.	49.	49.
SER I TU	saor i do	free in to
A PE	a be	at night
ANG LA	ang la	celebrated day
COM BI FI AN S I US T	com bi fi an se i sr at	protection being from that danger and also

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
PER CA	bar ca	the sea whence
AR S MA TI AM	ar ir ma ti am	steering it is good to that ocean
A NO VI HI MU	a no bi i mo	the then being thence happy
C R IN CAT RO HA TU	ac re in ceat ro a do	with the moon in first to go from and to
DE S T RA ME S CA P LA	de ir at ra ma ir ca ab la	day it is also going good it is whence the river by day
A NO VI HI MU	a no bi i mo	from then being in happy
PIR	birr	short
EN DEN DU PONE	en dean do Pone	water clear to Phœnician
50.	50.	50.
E SO NO M F	e ro no ma fa	from this then good that
FER AR	fior ar	truly steering
PU FE PIR	bu fa birr	was that short
EN TEL US T	en tall rr ta	water deep and it is
ER E	er e	much from
FER TU	fior do	true to
PO E PER CA	bu e bar ca	was it the sea whence
ARS MA TI AM	ar ir ma ti am	steering is good to that ocean
HAB I EST	ab i ar ta	the river in it is indeed
ER I HON T	er i on ta	excellent in and prosperous it is
A SO	a ro	from this
DES TRE	dear thre	beautiful throughout
ON SE	on re	prosperous this
FER TU	fior do	true to
E RO COM	e ro com	from to go protection
PRI NU BA TUR D UR	bri no ba thur do rr	the mountains then the voyage to the coast
51.	51.	51.
E TUT O	e tuat a	it north from
PER CA	bar ca	the sea which

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
PONI S I A	Ponj re j a	Phœnician this in the
TER	teoṁ	the guiding sign
HAB I TUT O	ab j tuat a	the river in north from
ENN OM	enn om	the waters lonely
STI PLA TU	jr tj bla to	it is to that gentle to
PA R FA DES U A	ba arṁ fa tes r a	will be steering that south from the
SES O	sas r	safe from
TOT E	tuat e	north it
I IO V I N E	j iuḋ be j na	in science day and night in the
SU RU RONT	so no ronṫ	this to go boisterous
COM BI FI A TU	com bj fj a to	security being from danger to
VA PE FE	ba be fa	will be night that
A VI EC LU	ab j ac lr	the river in with water
NEIP	naeb	the ship
52.	52.	52.
AM B OL TU	am be ol to	the ocean at night powerful to
PRE FA	bre fa	the headland that
DE SU A	te so a	day this the
COM BI FI AN SI	com bj fj an se j	security being danger the this in
A PE	a be	at night
DE SU A	te so a	day this in
COM BI FI AN SI US T	com bj fj an se j sr at	security being danger the this in and also
VI A	bj a	being the
A VI EC LA	ab j ac la	river in with water
E SO NO ME TUT O	e so no ma tuat u	it is then good north from
COM PER A C R IS	com be-ra ac re jr	secure night going with the moon it is

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
SA C R IS	ꝛa ac ne ir	the current with the moon it is
AP E AC E SO N I AM E	ab e ac e ro na ı am e	the river with it this the in the ocean it
53.	53.	53.
HAB E TAF E	ab e taıb e	the river from the sea it
BE NU S T	be no ir ta	the night then is indeed
EN OM	en om	waters lonely
TER M NU CO	teor am no co	guiding sign ocean then which
S TA HI TUT O	ir ta ı tuat a	it is indeed in the north from
PO I	bı ı	was it
PER CA M	ber ca am	sea whence the ocean
AR S MA TI A	ar ir ma tı a	steering it is good to that from
HAB I ES T	ab ı ar ta	the river in it is indeed
E TUR S TAH MU	e trr ir ta mr	after this voyage it is happy
E SO	e ro	from this
E TUR S TAH MU	e trr ir ta mu	from the voyage it is indeed happy
PI SE S T	bı ꝛar ta	being safe it is
TOT AR	tuat ar	the north steering
54.	54.	54.
TAR SIN AT ER	tar nn at er	beyond that also much
TRIF OR	trer rr	the windy shore
TAR SIN AT ER	tar nn at er	beyond that also much
TUS CER NAH AR CER	trr car na ar car	to the first turn of the steering turn
I A BUS CER	ı a bor car	in the certain turn
NO M NER	no am ner	then ocean east
FETU	ꝼad r	far away
E HE SU	e e ro	from it this

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
POP LU	pob lr	people of the water
NO SU E	no ro é	then this from
I ER	ı eṙ	in the great
E HE	e e	from it
E SU	e ro	from this
POP LU SO PIR	pob lr ro bıṙ	people of the water this short
HAB E	áb e	the river it
55.	55.	55.
ES ME	aṙ ma	it is good
POP LE	pob le	people with
PORT A TU	poṙt a do	port the to
U LO	r lr	with water
PU E	br e	was it
ME R SES T	ma aṙ ṙaṙ da	good steering safe indeed
FET U	ḟad r	far away
UR U	rṙ r	the coast from
PIR SE	bıṙ ṙe	short this
ME R SES T	ma aṙ ṙaṙ da	good steering safe indeed
TRI O PER	ṫre ı o baṙ	throughout in from the sea
E HE TUR S TA HA MU	e e ṫrṙ ır da am o	from it the voyage it is indeed the ocean from
I FON T	ı ḟon da	knowledge of the land it is
TER M NU CO	ṫeoṙ am no co	guiding sign on ocean then which
COM	com	protection (is safety)
PRI NU A TIR	bṙı no a ṫıṙ	the mountains then the land
56.	56.	56.
S TA HI TU	ır da ı do	it is indeed into
EN O	en o (e no)	the water from (it then)
DE I TU	ṫe ı do	day in to
AR I MA HA MO	aṙ ı ma am o	steering in well the ocean from

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
CA TER V HAM O	ca teoṁ a amṁ o	whence guiding sign from ocean by
IO VI N UR	iuḋ be ⁊ na rṁ	day and night in the coast
E NO COM	e no comṁ	it then in safety
PRI NU A TIR	bṁi no a tiṁ	the mountains then the land
PER AF R IS	bar aḃ arṁ ir	the sea to the river steering it is
SA C R IS	ra ac ne ir	the current with the moon it is
AM BRE TUT O A PE	amṁ bre tuat a be	the ocean north headland the night
AM BRE FU REN T	amṁ bre fr neṁ at	the ocean headland under promontory also
57.	57.	57.
TER NO ME	teoṁ no ma	the guiding sign then good
BEN UR EN T	beṁ rṁ neṁ at	the head of the coast promontory also
TER M NU CO	teoṁ amṁ no co	the land mark of the ocean then which
COM	comṁ	in safety (security)
PRI NU A TIR	bṁi no a tiṁ	the mountains then of the country
E SO	e ro	it this
PER SNI MU MO	bar rṁi mr mo	sea sailing most happily
TA SE TUR	ta re trṁ	it is this voyage
SER FE	raor fa	free means
MAR TI E	mar ti e	as to that it
PRE S TUT A	bre ir trat a	headland it is the north
SER FI A	raor fi a	free from danger
SER FER	raor fíor	free entirely
58.	58.	58.
MAR TI ER	mar ti eṁ	as to that excellent
TUR SA	trṁ ra	voyage current

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
SER FI A	ꝛaoꝛ ꝼꝭ	free from danger
SER FER	ꝛaoꝛ ꝼꝭoꝛ	free entirely
MAR TI ER	maꝛ tꝭ eꝛ	as to that excellent
TOT AM	tuat am	the north ocean
TAR SIN AT EM	taꝛ ꝛin at am	beyond that also the ocean
TRIF O	tꝛeꝼ o	windy from
TAR SIN AT EM	taꝛ ꝛin at am	beyond that also the ocean
TUS COM	tꝛꝛ com	is the the first shelter
NA HAR COM	na aꝛ com	the steering safety
I A BVS COM	ꝭ a bꝛꝛ com	in the certain safety
NO ME	no ma	then good

59.	59.	59.
TOT AR	tuat aꝛ	north steering
TAR SIN AT	taꝛ ꝛin at	beyond that also
ER	eꝛ	much
TRIF OR	tꝛeꝼ uꝛ	windy shore
TAR SIN AT ER	taꝛ ꝛin at eꝛ	beyond that also much
TUS CER	tꝛꝛ caꝛ	the first turn (Carne)
NA AR CER	na aꝛ caꝛ	the steering turn
I A BUS CER	ꝭ a boꝛ caꝛ	in this certain turn
NOM N ER	naom na eꝛ	of the holy excellent
NERF	Neꝛꝼ	Nerf
SI HI TN	ꝛe ꝭ tan	this in time
AN SI HI TU	anꝭꝛ ꝛe ꝭ to	now this science into
IO VI E HOS TA TU	ꝭuḋ be ꝭ e oꝛ ta to	day and night in it the mouth indeed to

60.	60.	60.
AN HOS TA TU	an oꝛ ta to	the mouth indeed to
TUR S I TU	tꝛꝛ ꝭꝛ ꝭ to	the voyage it is in to
TRE M I T	tꝛe am ꝭ ta	through the ocean it is
U HON DU	ꝛ on to	from improvement to
HOL TU	ol to	mighty to

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
NIN C TU	ꞑꞃoꞑ ac do	the waves with to
NEP I TU	ꞑaeb ꞃ do	the ship in to
SON I TU	ſoꞑ ꞃ do	happy into
SA VI TU	ſa bꞃ do	the current being to
PRE P LO TA TU	bꞃe ba ꞃ ta do	the headland it will be water it is to
PRE BI LA TU	bꞃe bꞃ la do	the headland being day to

61.	61.	61.
SER FE	ſaoꞑ fa	free by
MAR TI E PRE S	maꞃ tꞃ e bꞃe ꞃſ	as to that from the headland
TOT A	tuat a	it is north from
SER FI A	ſaoꞑ fꞃ a	free danger from
SER FER	ſaoꞑ fꞃoꞑ	free entirely
MAR TI ER	maꞃ tꞃ eꞃ	as to that excellent
TUR SA	turꞃ ſa	the voyage current
SER FI A	ſaoꞑ fꞃ a	free danger from
SER FER	ſaoꞑ fꞃoꞑ	free entirely
MAR TI ER	maꞃ tꞃ eꞃ	as to that excellent
FU TUT O	bꞃ tuat u	was north from
FON ER	foꞑ eꞃ	the land great
PA C RE R	ba ac ꞑe eꞃ	will be with the moon full
PA SE	ba ſe	will be this
VES T RA	beſ ta ꞑa	course it is going
POP LE TOT AR	pob le tuat aꞃ	people of the north steering
I IO V I NA R	ꞃ ꞃuð be ꞃ ꞑa aꞃ	in science day and night in the stering

62.	62.	62.
TOT E	tuat e	north from
I IO VI NE	ꞃ ꞃuð be ꞑa	by science day and night in the
E RO	e ꞑo	it to go

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
NE R US	na ar ur	of the steering and
SI HI TIR	se i tir	this in known land
AN SI HI TIR	an se i i tir	the this knowledge in country
I O VI ES	iuð be i ar	day and night in it is
HOS TA TIR	os ta tir	the mouth indeed of the land
AN OS TA TIR	an os ta tir	from the mouth indeed of the land
E RO	e ro	it to go
NOM NE	naom na	holy the
ER AR	er ar	excellent steering
NOM NE	naom na	holy the
A PE	a be	at night
ES TE	as ta	it is indeed
DER SI CU RE N T	derc sí con ren at	wonderful this discovery of the promontory also
EN O	en o	water from
63.	63.	63.
DE I TU	de i do	day in to
E TA TO	e ta do	from it is and to
I IO VI N UR	i iuð be i na ur	by science day and night in the coast
BOR SE	borr se	swelling this
PER CA	bar ca	sea which
AR S MA TI A HAB I EST	ar is ma ti a áb i ar ta	steering it is good to that the river in it is indeed
A PE ES TE	áb e ar ta	the river from it is indeed
DER SI CUS T	derc se i cor ta	wonderful this in consideration it is
DU TI	do ti	to that

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
AM BRE TUT O	am bre tuat u	ocean headland north from
E U RONT	e r ront	it from boisterous
A PE	a be	at night
TER M NO ME	teor am no ma	the guiding signs of the ocean then good
64.	64.	64.
CO VOR TUS O	co borr trr o	whence swelling at first from
SU RU RONT	ro ro ront	this to go boisterous
PE SNI MU MO	be rin niu mo	night sailing more happy
SU RU RONT	ro ro ront	this to go boisterous
DE I TU	de i do	day in to
E TA I ANS DE I TU	e ta i anoir de i do	from it is in now day in to
EN OM	en om	water lonely
TER TI M	teor ti am	the guiding sign to that ocean
AM BRE TUT O	am bre tuat u	the ocean headland north from
A BE	a be	at night the land mark
TER M NO ME	teor no ma	the guiding sign then good
BEN U SO	ben r ro	the head from this
65.	65.	65.
SU RU RONT	ro ro ront	this to go boisterous
PE SNI MU MO	be rin mo mo	night sailing very happily
SU RU RONT	ro ro ront	this to go boisterous
DE I TU	de i do	day in to
E TA I AS	e ta i ar	from indeed in out of
EN O	en o (e no)	water from (it then)

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
PRI NU A TUR	bɲɪ ɳo a ꝺrɲ	the mountains then the voyage
SI MO	ꝛe ɪ ɱo	this in happy
E TUT O ER A FON T	e ꝺuaꝺ u eɲ a ꝼoɳ ꝺa	it north from the great land it is
VI A	bɪ a	being the
POR A BEN U SO	boɲɲ a beɳ ꝛ ꝛo	increasing view of the head from this

---

66.	66.	66.
ES TE	aꝛ ꝺa	out of indeed
PER S C LO	baɲ ɪꝛ ac lꝛ	sea it is with water
A VE IS	a be ɪꝛ (aḃ e ɪꝛ)	in night it is (river from it is)
AS FRI A TER	aꝛ ꝼɲɪ a ꝺeoɲ	out of the Frith from the land mark
EN E TU	eɳ e ꝺo	water from and to
PA R FA	ba aɲ ꝼa	will be steering that
CUR NA SE	coɲ ɳa ꝛe	discovery the this
DER SU A	ꝺeaɲ ꝛo a	wonderful this the
PE I QU	be ɪ co	night in which
PE I CA	be ɪ ca	night in whence
M ER S TU	ɱa aɲ ɪꝛ ꝺo	good steering this is to
PO E	bu e ɪ	was it in
ANG LA	aŋʒ la	celebrated day
A SER I A TO	a ꝛaoɲ ɪ aꝺ u	the free in also from

67.	67.	67.
E ES TE SO	e aꝛ ꝺa ꝛe	from out of indeed this
TRE M NU	ꝺɲe aɱ ɳo	through the ocean then
SER SE	ꝛaoɲ ꝛe	free this
AR S FER T	aɲ ɪꝛ ꝼɪoɲ ꝺa	steering it is truly indeed
UR E	uɲ e	the coast from

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
E HE EL TU	e e all do	from it always to
S TI PL	is di bla	it is to that settled
O A SER I A IA	ua a saor i a ia	from the free in the country
PA R FA	ba air fa	will be steering that
DER SU A	deas so a	wonderful this the
CUR NA CO	cor na co	discovery of the whence
DER SU A	deas so a	wonderful this the
68.	68.	68.
DE I CO	de i co	day in which
M ER S TO	ma air is do	good navigation it is to
PE I CA	be i ca	night in whence
M ER S T	ma air is ta	good steering it is indeed
A	a	the
M ER S TA	ma air is ta	good steering it is indeed
AV VE I	ab be i	the river at night in
MER S T	ma air is ta	good navigation it is indeed
A	a	the
ANG LA	ainz la	celebrated day
E SO NA	e so na	it this the
AR FER TUR	air fios trir	steering a certain voyage
E SO ANS TI PLA TU	e so anois di bla do	from this now to that settled to
69.	69.	69.
EF A SER E I O	ab a saor i o	the river being free in from
PA R FA	ba air fa	will be steering that
DER SU A	deas so a	wonderful this the
CUR NA CO	cor na co	discovery of the whence
DER SU A	deas so a	wonderful this the
PE I CO	be i co	night in which

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
M ER S TO	mа ar ir do	good steering it is to
PE I CA	be i cа	night in whence
ME R S TA	mа ar ir tа	safe steering it is indeed
M ER S TA	mа ar ir tа	safe steering it is indeed
A VE I F	a be i fa	the night in that
M ER S TAF	mа ar ir tаiḃ	safe navigation it is in the sea
70.	70.	70.
ANC LA F	aṅg la fa	celebrated day that
E SO NA	e son a	it happy the
ME HE	mа e	good it
TOT E	tuaṫ e	the north from
I IO V I NE ES ME I	i ir̀ḋ be i nа ar mа i	science day and night it is good in
S TAH ME I	ir tа mа i	it is indeed good in
S TAH ME I TE I	ir tа mа i tа i	it is indeed good in also in
SER SI	saor se i	free this in
PIR SI	bir se i	short this in
SES US T PO I ANG LA	sar sṡ aṫ br aṅg la	safe and also it was celebrated day
71.	71.	71.
A SER I A TC	a saor i a do	from free in the to
ES T	ar tа	and out of indeed
ER SE	er se	excellent this
NEIP	naeb	to ships
MU GA TU	mo cа do	happy whence to
NEP	naeb	the ships
AR SIR	ar se sair	steering this west
AN DER SIS TU	an dear sior do	the wonder below to
N ER SA	nа er sa	the great current
CO UR TUS T	co ṙr̀ ṫrṡ tа	when from the coast first it is

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
POR SI	bop re ȷ	swelling this in
ANG LA	anȝla	celebrated day
AN SER I A TO	an raop ȷ a do	the free in from and to
72.	72.	72.
IUS T	ꝼor ta	easy it is
SU E	ro e	this from
MU E TO	mo e do	happy it to
FUS T	ꝼor ta	easy it is
O TE	o at a	from also the
PI SI	be ȷ re ȷ	night in this in
AR SIR	ar re ȷ ȷar	steering this in the west
AN DER SES US P DIS	an dear ꝼar rꝼ ab dȷar	the wonderful safe and river tides
LER AL IN SUS T	lear all ȷṅ ꝼor ta	of the sea always in knowledge indeed
73.	73.	73.
VER FA LE	bar ꝼa le	the sea that with
PU FE	br ꝼa	was that
AR S FER TUR	ar ȷr ꝼıor trꝼ	steering it is a certain voyage
TRF BE I T	tre be ȷ do	through the night into
O C RE R	o ac ne er	away with the moon full
PEI HA N ER	be ȷ a n'ear	night in from the east
ER SE	er re	excellent this
S TAH M I TO	ȷr ta am ȷ do	it is indeed ocean in to
E SO	e ro	it this
TU DER A TO ES TA N G	do dear a na do ar ta an aȝ	to wonderful it to go to it is indeed the with
LU TO	lu do	water to
74.	74.	74.
HON DU MO	on drḃ mo	an advantage in the dark great

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
POR SE I	bop ꝛe ȷ	increasing this in
NE SI ME I	ŋa ꝛe ma ȷ	of this safe in
A SA	a ꝛa	the current
DE VE I A	ᴅe be ȷ a	day and night in the
ES T	aꝛ ᴅa	it is indeed
AN G L	aŋ ag l u	the with water
O ME	o am e	from ocean it
SO MO	ꝛo mo	this happy
POR SE I	bop ꝛe ȷ	increasing this in
NE SE ME I	ŋa ꝛe ma ȷ	the this good science
VA PER SUS	ba bap ꝛoꝛ	will be sea knowledge
A VI EH C LE IR	a bȷ e ac le ȷꝛ	the being it at with west
75.	75.	75.
ES T	aꝛ ᴅa	it is indeed
E I NE AN G LU TO	e ȷ ŋa aŋ ag lu	from in those waters from
SO MO	ᴅo ꝛo mo	to this happy
VA PE FE A VI EH C LU	ba be ꝑa a bȷ ac lꝛ	will be night that the being with water
TO D COM E TU DER	ᴅo aᴅ com e ᴅo ᴅeaꝛ	to also and secure it to wonderful
AN G LU TO	aŋ ag lu ᴅo	the with water quiet
HON DO MO	oŋ ᴅu mo	advantageous to much
A SA ME	a ꝛa ma	the current good
DE VE I A TOD COM E	ᴅe be ȷ a ᴅo aᴅ com e	day and night in the to also security from
76.	76.	76.
TU DER	ᴅo ᴅeaꝛ	to wonderful
E I NF	e ȷ ŋa	it in the
TOD CE IR	ᴅo aᴅ ca ȷ aꝛ	to and whence in steering
TU DER US	ᴅo ᴅeaꝛ ꝛꝛ	to wonderful and
SE I PO D RU H PE I	ꝛo ȷ bꝛ aᴅ ꝛo be ȷ	this in was likewise to go at night in
SER I TU	ꝛaoꝛ ȷ ᴅo	free in to

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
77.	77.	77.
TU DER OR	do dean ṙṫ	to wonderful coast
TO T COR	do at ac uṫ	to also with the shore
VA PER SUS	ba baṫ ṙoṙ	will be the sea known
TO A VI EC LI R	do a rʃ ac lʃṫ ʃaṫ	to the being with the sea west
E BE T RA FE	a be at ṫa ḟa	from night also going that
O O SER C LO ME	o ṙ ḟaoṫ ac lṙ ṁa	to and from freely with water good
PRE SO LI A FE	bṫe ṙo lʃ a ḟa	the headland this with the that
N UR PI ER	aṅ ṙṫ bʃ eṫ	the coast being excellent (much)
VA SI R S LO ME	ba ṙe ʃaṫ ʃṙ lu ṁa	will be this west it is water good
78.	78.	78.
S M UR SI ME	ʃṙ ṁa ṙṫ ṙe ʃ ṁa	it is a good coast this in safe
TE T TO ME	ta at do ṁa	indeed also to good
MIL E TIN AR	mʃl e tʃṅ aṙ	a thousand from the fire steering
TER TI A ME	teoṫ tʃ a ṁa	the guiding sign to that from good
PRA CO PRA CA TAR VM	bṙaċ co bṙaċ ca taṙ om	for ever and ever when beyond lonely
VA PER SUS TO	ba baṫ ṙoṙ to	will be the sea knowledge to
AV I EC L IR	a bʃ ac lu ʃaṙ	the being with water west
CAR SO ME	caṙ ṙo ṁa	to the Turn this good
79.	79.	79.
VES TIS I ER	beṙ tʃaṙ ʃ eṙ	the course of the tides in excellent
RA N DE ME	ṙa aṅ de ṁa	going the in day good

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
RU F RE R	ꝺo fa ꝺe er	to go the means the moon full
TE T TOM E	ꝺa at ꝺom a	it is also measured from
NO N I AR	no na ı ar	then of the in steering
TE T TOM E SAL I ER	ꝺa ꝺa ꝺom a fal ı er	it is indeed measured the track in excellent
CAR SO ME	car fo ma	the Turn this good
HO I ER	o ı e r	from it in much
PER TO ME	bar ꝺom a	sea measured the
PA D EL LA R	ba at al la ar	will be likewise always day steering

80.	80.	80.
HON D RA	on ad ra	advantage likewise going
ES TO	ar ꝺo	it is calm
TU DER O	ꝺuat er o	north much from
POR S E I	bor fe ı	increasing this in
SU BRA	fo bṙaċ	this for ever
S C RE HI TOR	ır ac re ı ꝺrr	it is with the moon in the voyage
SEN T	fa en ꝺa	current of the water it is
PA R FA	ba ar fa	will be steering that
DER S U A	ꝺear fo a	wonderful this from
CUR NA CO	cor na co	discovery of the which
DER SU A	ꝺear fo a	wonderful this from
SER I TU	faor ı ꝺo	free in to
SU BRA	fo bṙaċ	this for ever
ES TO	ar ꝺo	it is to

81.	81.	81.
TU DER O	ꝺuat er o	north much from
PE I CO	be ı co	night in which
MER S TO	ma ar ır ꝺo	good navigation it is to
PE I CA	be ı ca	night in when

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
·ME R S TA	mа ar ir ta	good steering it is indeed
SER I TU	saor i do	free in to
S U E	so e	this from
AN C LA R	an ac la ar	the with day steering
PRO CA NV RE NT	bio ca nr re an ta	much when new moon the it is
E SO	e so	it this
TRE M NV	tre am no	over the ocean then
SER SE	saor se	free this
82.	82.	82.
COM BI FI A TU	com bi fi a do	security being danger from and to
AR S FER TUR O	ar ir fior tur o	steering it is true voyage from
N O M NE	no am na	then in the ocean the
CAR SI TU	car se i do	turn this in to
PA R FA	ba ar fa	will be steering that
DER SU A	dear so a	wonderful this the
CUR NA CO	cor na co	discovery the that
DER SU A	dear so a	wonderful this the
PE I CO	be i co	night in which
MER S TO	ma ar ir do	safe steering it is to
PE I CA	be i ca	night in which
ME ER S TA	ma ar ir ta	good steering it is indeed
83.	83.	83.
MER S TA	ma ar ir ta	good steering it is indeed
AV E I F	a be i fa	the night in that
ME R S TA	ma ar ir ta	safe steering it is indeed
AN C LA	an az la	the with day
E E SO NA	e e so na	from it this of the
TEF E	taib e	the sea it
TOT E	tuat e	north from

ETRUSCAN.	IRISH	LITERAL ENGLISH.
I I O VIN E	ı ı u be ı na e	by science in the night in the it
ES ME I	as ma ı	it is good in
S TAH M E I	ır da ma ı	it is indeed good in
S TAH M I TE I	ır da ma ı da ı	it is indeed good in it is in
E SIS CO	e rıos co	from below which
E SO NE IR	e ro na ıar	it this of the west
SE VE IR	ra be ıar	current night of the west
84.	84.	84.
POP LER	pob lear	people of sea
AN FER EN ER	an fa ne en er	the that moon water full
AT	at	always
O C RE R	o ac ne er	from with the moon full
PI HAN ER	bı an er	being the full
PER CA	bar ca	sea when
AR S MA TI A	ar ır ma dı a	steering it is good to that from
HAB I TU	ab ı do	the river in to
VA SOR	ba ror (ır ur)	will be the exploring
VER IS CO	bar ır co	sea it is which
TRE BLAN IR	dne blen ıar	to the harbour west
POR SI	bor re ı	increasing this in
O C RE R	o ac ne er	from with the moon full
85.	85.	85.
PE HAN ER	be an er	night the excellent
PA CA	ba ca	will be when
OS TEN SE N DI	ur dan re an dı	and time this the without
EO	e o	it from
I SO	ır o	it is from
VS TEN DU	ur dan dub	and time dark
PU S I	bu re ı	was this in
PIR	bır	short

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
PU RE TO	bʀ ɲe ᴅo	was the moon to
CE HE FI	ca e fi	which it danger
DI A SU RU R	ᴅi a ro ɲo rɲ	without the this to go to the coast
VER IS CO	baɲ iʀ co	the sea it is whence
TE SE NOC IR	ᴅeaʀ o cɲoc iaɲ	south from the hill west
SU R U R	ro ɲo rɲ	this to go to the coast
86.	86.	86.
VER IS CO	baɲ iʀ co	the sea it is whence
VE HI ER	be i eɲ	night in excellent

87.	87.	87.
PRE	bɲe	the head land
VER E IR	baɲ e iaɲ	of the sea from the west
TRE BLAN E IR	ᴅɲe bleiɲ e iaɲ	over to the harbour it west
IV VE	iʀ᷄ be	day and night
GAR BO VE I	ʒaɲ bʀ be i	near was the night in
BU F	bʀ fa	was the means
TRE I F	ᴅɲe i fa (ᴅɲef)	through in by (windy)
FET U	fat ʀ	a long way
E SO	e ro	from this
NA RA TU	ɲa ɲa ᴅo	of the going to
VES TE IS	bef ᴅa iʀ	the course indeed it is
TE I O	ᴅa i o	it is in and from
SU BO CAV	ro bʀ cab (ca u)	this will be from the cape (whence from)
SU BO CO	ro bʀ co	this was which
88.	88.	88.
DE I GRAB O VI	ᴅe i ʒɲab u bi	day in difficulty from being
O C R I PER	o ac ɲe i baɲ	without the moon in the sea
FIS I V	fiʀ i ʀ	knowledge in from

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
TOT A PER	tuat a bar	north the sea
I IO V INA	i iuð be i na	by science day and night in the
ER ER	er er	the most excellent
NOM NE PER	naom na bar	holy one of the seas
ER AR	er ar	the excellent guiding
NOM NE PER	naom na bar	holy one of the seas
FOS SE I	for re i	easy this in
PA CER SE I	ba car re i	will be the Turn this in
O C RE	o ac ne	from with the moon
FIS E I	fir e i	knowledge it in
89.	89.	89.
TOT E	tuat e	north it
I IO V I NE	i iuð be i na	by science day and night in the
ER ER	er er	the most excellent
NOM NE	naom na	holy one the
ER AR	er ar	excellent guiding
NOM NE	naom na	holy one the
AR SI E	ar re i	guiding herself from
TI O	ti o	to that from
SU BA CAV	ro ba cab	this will be the cape
SU BO CO	ro br co	this was which
DE I	de i	day in
GRAB O VE	grab u be	difficulty from night
AR SI ER	ar ri er	steering this on much
FRIT E	frith e	the Frith from
TI O	ti o	to that from
SU BO CAV	ro br cab	this was the cape
90.	90.	90.
SU BO CO	ro br co	this was which
DE I GRAB O VE	de i grab r be	day in obstruction from the night

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
DI	dʒ	without
GRAB O VI E	gnab u bʒ e	obstruction from being it
TI O	tʒ o	to that from
E SV BV E	e ro br e	it this was from
PER AC RE I PI	bar ac ne ʒ bʒ ac	sea with the moon in being
HAC LU	lr o	with water by
C RE PER	ac ne bar	with the moon sea
FIS I V	fir ʒ r	knowledge in from
TOT A PER	tuat a bar	north the sea
I IO V I NA	gud be ʒ na	day and night in the
IR ER	er er	the most illustrious
NOM NE PER	naom na bar	holy one of the seas
91.	91.	91.
ER AR	er ar	the excellent guiding
NOM NE PER	naom na bar	holy one of the sea
DE I	de ʒ	day in
GRAB O VI E	gnab u bʒ e	obstruction from being it
OR ER	rr er	the coast great
O SE	o re	from this
PER SE I	bar re ʒ	sea itself in
O C RE FIS I E	o ac ne fir ʒ e	from the moon knowledge in it
PIR	bʒr	short
OR TU	rr do	the coast to
ES T	ar ta	it is indeed
TOT E ME	tuat e ma	north it good
I IO V I NE	ʒ gud be ʒ na	science day and night in the
AR S MOR	ar ir mor	steering it is great
DER SE COR	dear re cor	wonderful this discovery
92.	92.	92.
SU BA TOR	ro ba trr	this will be the voyage
SEN T	fan at	holy also
PU SE I	br re ʒ	was this in

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
NEIP	ηaeb	the ship
ER I TU	eɾ ȷ ꝺo	much science to
DE I GRAB O VI E	ꝺe ȷ ʒɾab u bȷ e	day in obstruction from being it
PER SE I	baɾ ɾe ȷ	sea this in
TU ER	ꝺo eɾ	to much
PER S C LER	baɾ ȷɾ ac la aɾ	sea it is with day steering
VA SE TO	ba ɾe ꝺo	will be this to
ES T	aɾ ꝺa	it is indeed
PES E TOM E S T	beɾ e ꝺom aɾ ꝺa	the course it is defined it is indeed
PE RE TOM E S T	be ɲe ꝺom aɾ ꝺa	by night by the moon defined it is indeed
93.	93.	93.
FROS E TOM ES T	ɾɲoɾ e ꝺom aɾ ꝺa	in the dark it is defined it is indeed
DA E TO ME S T	ꝺa e ꝺom aɾ ꝺa	by man it is defined it is indeed
TU ER	ꝺo eɾ	to excellent
PER S C LE R	baɾ ȷɾ ac la aɾ	the sea it is with day steering
VIR SE TO	bȷɾ ɾe ꝺo	short this to
A VIR SE TO	a bȷɾ ɾe ꝺo	from short this to
VA S	ba ɾe	will be this
ES T	aɾ ꝺa	it is indeed
DI GRAB O	ꝺȷ ʒɾab u	without obstruction from
VI E	bȷ e	being it
PER SE I	baɾ ɾe ȷ	sea this in
ME R SE I	mꝺa aɾ ɾe ȷ	good steering this in
E SU	e ɾo	from this
BU E	bɾ e	was it
94.	94.	94.
PER AC RE I	baɾ ac ɲe ȷ	the sea with the moon in

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
PI HAC LU	bʃ ac lu	being with water
PI HA FE I	bʃ a fa ʃ	being from that in
DI GRAB O VI E	di gnab r bʃ e	without obstruction from being it
PI HA TU	bʃ a do	being the to
O C RE	u ac ne	from with the moon
FIS I E I	fiʃ ʃ e ʃ	knowledge in it from
PI HA TU	bʃ a do	being the to
TOT A	tuat a	north from
IO V I NA	iuḋ be ʃ na	day and night in the
DI GRAB O VI E	di gnab u bʃ e	without obstruction from being it
PI HA TU	bʃ a do	being the to
OC RE ER	oc ne er	from with the moon full
95,	95.	95.
FIS I ER	fiʃ ʃ er	knowledge in excellent
TOT AR	tuat ar	north steering
I IO V I N AR	ʃ iuḋ be ʃ na ar	by science day and night in the steering
NO ME	naom ma	holy good
NERF	nerf	Nerf
AR S MO	ar ir mo	steering it is happy
VE I RO PE QUO	be ʃ no be co	night in to go night which
CA S T RU O	ca ir at no r	whence it is also to go from
FRI	fri	the Frith
PI HA TU	bʃ a do	being from and to
FU TU	fr do	under to
FO S	fon ir	the land it is
PA C ER	ba ac ar	will be by steering
PA SE	ba se	will be this
TU A	do a	to the
O C RE FIS I	o ac ne fiʃ ʃ	by with the moon knowledge in

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
96.	96.	96.
TOT E	tuat e	north it
I IO V I NE	i nuḋ be i na	by science day and night in the
ER IR	er er	the most excellent
NOM NE	naom na	holy one the
ER AR	er ar	excellent guiding
NOM NE	naom na	holy one the
DI GRAB O VI E	di grab r bi e	without obstruction from being it
SAL VO	sal br	the track was
SER I TU	saor i do	free in to
O C RE	o ac re	by with the moon
FIS I	fir i	knowledge in
SAL VA	sal ba	the track will be
CER I TU	car i do	the Turn in to
TO TA	tuat a	north from
I IO V I NA	i nuḋ be i na	by science day and night in the
DI	di	without
97.	97.	97.
GRAB O VI E	grab r bi e	obstruction from being it
SAL VO	sal bu	the track was
SER I TU	saor i do	free knowledge to
O C R ER	o ac re er	by with the moon full
FIS I ER	fir i er	knowledge in great
TOT A R	tuat ar	north steering
I IO V I NA R	i nuḋ be i na ar	in science day and night in the steering
NOM ME	naom ma	the holy good
NERF	nerf	Nerf
AR S MO	ar ir mo	steering it is happy

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
VE I RO	be ɪ no	night in to go
PE QUO	be co	night which
CA S T RU O	ca ir at no r	which it is always to go from
ER I	er ɪ	excellent in
SAL VA	sal ba	the track will be
98.	98.	98.
SER I TU	saor ɪ do	free in to
FU TU	fr do	under to
FO S	fon ir	the land it is
PA CER	ba car	will be the Turn
PA SE	ba se	will be this
TU A	do a	to the
O C RE	o ac re	by with the moon
FIS I	fir ɪ	knowledge in
TOT E	tuat e	north from
IO V I NE	iuḋ be ɪ na	day and night in the
ER ER	er er	the most excellent
NOM NE	naom na	holy the
ER AR	er ar	excellent guiding
NOM NE	naom na	holy one the
DI GRAB O VI E	dɪ gṙab r bɪ e	without hindrance from being it
TI O E SU	dɪ o e so	to that from it this
BU E	br e	was it
99.	99.	99.
PER AC RI	bar ac re	the sea with the moon
PI HAC LU	bɪ ac lr	being with water
O C RE PER	o ac re bar	from with the moon sea
FIS I U	fir ɪ r	knowledge in from
TOT A PER	tuat a bar	the north sea
I IO V I NA	ɪ iuḋ be ɪ na	by science day and night in the

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
ER ER	eṙ eṙ	the most excellent
NOM NE PER	ṇaom ṇa baṙ	holy one of the seas
ER AR	eṙ aṙ	excellent guiding
NOM NE PER	ṇaom ṇa baṙ	holy one of the sea
DI GRAB O VI E	ᴅ᷎ gṙab r bᷭ e	without hindrance from being it
TI O SO BO CAV	ᴛ᷎ o ro bo cab	to that from this will be the cape
100.	100.	100.
DI	ᴅ᷎	without
GRAB O VI E	gṙab r bᷭ e	obstruction from being it
TI O E SU	ᴛ᷎ o e ro	to that from it this
BU E	br e	was from
PER AC R I	baṙ ac ṇe ᷭ	sea with the moon in
PI HAC LU E TUR	bᷭ ac lr e ᴛrṙ	being with water the voyage
O C RE PER	o ac ṇe baṙ	by with the moon sea
FIS I U	fᷭr ᷭ u	knowledge in by
TOT A PER	ᴛuaᴛ a baṙ	the north sea
IO V I NA	ᷭuᴅ᷎ be ᷭ ṇa	day and night in the
ER ER	eṙ eṙ	the most excellent
NOM NE PER	ṇaom ṇa baṙ	holy one of the sea
ER AR	eṙ aṙ	excellent guiding
NOM NE PER	ṇaom ṇa baṙ	holy one of the seas
DI	ᴅ᷎	without
101.	101.	101.
CRAB O VI E	gṙab r bᷭ e	obstruction from being it
OR ER	ṙṙ eṙ	the coast great
O SE	o ṙe	from this
PER SE I	baṙ ṙe ᷭ	sea this in
O C RE	o ac ṇe	from with the moon
FIS I E	fᷭr ᷭ e	knowledge in it
PiR	bᷭṙ	short
OR TO ES T	ṙṙ ᴅ᷎o aṙ ᴛa	the coast to it is indeed

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
TOT E	tuaṫ e	north it
IO V I NE	iuḋ be ⁊ na	day and night in the
AR S MOR	ar ir mor	steering it is great
DER SE COR	dear se cor	wonderful this discovery
SU BA TOR	so ba trí	this will be the voyage
S EN T	saṅ aṫ	holy also
PU SE I	bí se ⁊	was this in
NEIP	naeb	the ship
102.	102.	102.
HER E I TU	er e ⁊ do	excellent from it to
DI GRAB U VI E	dí grab ṡ bí e	without obstruction from being it
PER S I	bar se ⁊	sea this
TU ER	do er	to excellent
PER S C LE R	bar ir ac la er	sea it is with day excellent
VA SE TO M	ba se tom	will be this measured
ES T	ar ta	it is indeed
PES E TOM EST	bes e tom ar ta	the course it is defined it is indeed
PE RE T O M ES T	be re tom ar ta	by night by the moon defined it is indeed
FROS E TOM ES T	fos se tom ar ta	in the dark this defined it is indeed
DA E TO M ES T	da e tom ar ta	by man it is defined it is indeed
TU ER	do er	to excellent
103.	103.	103.
PER S C L ER	bar ir ac la er	the sea it is by day excellent
VIR SE TO	bir se do	short this to
A VIR SE TO	a bir se do	from short to this
VA S	ba se	will be this

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
PER S I	bar se i	sea this in
M ER S I	ma ar se i	good steering this in
E SU	e so	from this
BU E	bu e	was it
PER AC R I	bar ac re i	the sea with the moon in
PI HAC LU	bi ac lr	being with water
ET RU	at ro	always going
PI HA FI	bi a fi	being from danger
DI GRAB O VI E	di grab r bi e	without obstruction from being with it
104.	104.	104.
PI HA TU	bi a do	being from and to
O C RE	o ac re	from with the moon
FIS I	fir i	knowledge in
PI HA TU	bi a do	being from and to
TOT A	tuat a	north the
IO V I NA	iuḋ be i na	day and night in the
DI GRAB O VI E	di grab r bi e	without obstruction from being it
PI HA TU	bi a do	being from and to
O C RE R	o ac re er	by with the moon full
FIS I ER	fir i er	knowledge in excellent
TOT AR	trat ar	north steering
I IO V I NA R	i iuḋ be i na ar	by science day and night in the steering
NO ME	no ma	then good
NERF	nerf	Nerf
AR S MOR	ar ir mor	the steering it is great
VE I RO	be i ro	night in to go
105.	105.	105.
PE QUO C	be co	the night which
A S T RU O	ca ir at ro r	whence it is also to go from

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
FRI	frith	the Frith
I	i	knowledge
PI PA TU	bi a do	being from and to
FU TU	fri do	under to
FO S	fonn is	the land it is
PA C ER	ba ca eir	will be (to the Turn) from this much
PA SE TU A	ba fe do a	will be this to and from
O C RE	o ac re	by with the moon
FIS I E	fis i e	knowledge in it
TOT E	tuath e	north it
IO V I NE	iuḋ be i na	day and night in the
ER ER	eir eir	the most excellent
NOM NE	naomh na	holy one of the
ER AR	eir air	the excellent guiding
NOM NE	naomh na	holy one of the
DI	di	without
106.	106.	106.
GRAB O VI E	grab ar bi e	obstruction from being it
SAL VO	fal bu	the track was
SER I TU	faor i do	free in to
O C RE FIS I M	o ac re fis i am	from with the moon knowledge in the ocean
SAL VA	fal ba	the track will be
SER I TU	faor i do	free in to
TOT AM	tuath am	north ocean
I IO VI NA	i iuḋ be i na	in the day and night it the
DI GRAB O VI E	di grab ar bi e	without obstruction from being it
SAL VO M	fal bu am	the track was in the ocean
SER I TU	faor i do	free in to
O C R ER	o ac re eir	from by the moon excellent
FIS I ER	fis i eir	knowledge in it excellent

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
TOT AR	tuat ar	north steering
107.	107.	107.
I IO V I NA R	i fiuth be i na ar	by science day and night in the steering
NOM E	naom na	the holy good
NERF	nerf	Nerf
AR S MO	ar is mo	steering it is happy
VI RO	bi fo	being to go
PE QUO	be co	at night whence
CA S T RU O FRI F	ca is at fo o frith fa	which it is also to go from the Frith by
SAL V VA	sal u ba	the track from will be
SER I TU	saor i do	free in to
FU TU	fu do	under to
FON IS	fon is	the land it is
PA CER	ba ac er	will be with much
PA SE	ba se	will be this
TU VA	do ba	to will be
U C RE	o ac fe	by with the moon
FIS I	fis i	knowledge in
TOT E	tuat e	north from
108	108.	108.
I IO V I NE	i fiuth be i na	in science day and night in the
ER ER	er er	most excellent
NOM NE	naom na	holy one the
ER AR	er ar	excellent guiding
NOM NE	naom na	holy one the
DI	di	without
GRAB O VI E	grab u bi e	obstruction from being it
TI OM ES SU BU E	ti om as so bu e	to that lonely distance it is this was it
PER AC R I	bar ac fe i	the sea with the moon in

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
PI HAC LU	bʃ ac lr	being with water
AT RU	at ro	also to go
O C R I PER	o ac re ʃ bar	from with the moon in the sea
FIS SI U	fʃr rʃ r	knowledge herself from
TOT A PER	tuat a bar	north sea
IO V I N A	ʃuṫ be ʃ na	day and night in the
ER ER	er er	most excellent
109.	109.	109.
NOM NE PER	naom na bar	holy one of the sea
ER AR	er ar	excellent guiding
NOM NE	naom na	holy one the
DI	dʃ	without
GRAB O VI E	grab r bʃ e	obstruction from being it
TI OM	tʃ om	to that lonely distance
SU BA CAV	ro ba cab	this was the cape

110.	110.	110.
DI GRAB O VI E	dʃ grab u bʃ e	without obstruction from being it
TI OM E SU BU E	tʃ om e ro br e	to that lonely distance it this was from
PER AC R I	bar ac re ʃ	the sea with the moon in
PI HAC LU	bʃ ac lu	being with water
TER TI U	teor tʃ r	the guiding sign to that from
O C RI I PER	o ac re ʃ bar	by and with the moon in the sea
FIS I V	fʃr ʃ r	knowledge in from
TOT A PER	tuata ba r	the north sea
I IO V I NA	ʃ ʃuṫ be ʃ na	by day and night in the
ER ER	er er	most excellent
NOM NE PER	naom na bar	holy one of the seas
ER AR	er ar	excellent guiding
NOM NE PER	naom na bar	holy one of the sea
DI	dʃ	without

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
III.	III.	III.
GRAB O VI E	gnab r bi e	obstruction from being it
RO SE	no re	to go this
PIR SE O C RE M	bin re o c ne am	short this by the moon in the ocean
FIS I E M PIR	fir i e am bin	knowledge in the ocean short
OR TO M ES T	rn do am ar ta	the coast measured the ocean it is indeed
TOT E M E	tuat e am e	north it ocean it
I IO V I N EM	i iuḋ be na am	in day and night in the ocean
AR S MOR	an ir mon	steering it is great
DER SE COR	deanr re con	wonderful this discovery
SV BA TOR SE N T	fo ba trn re an ta	this will be a voyage this the indeed
BU S I	bu re i	it was this in
NEIP	naeb	the ship
112.	112.	112.
HER I TU	er i do	great in to
DI GRAB O VI E	di gnab r bi e	without obstruction from being it
PER SE TU ER	ban re do er	the sea this to excellent
PES C L ER	ber ac la er	a course with day excellent
VA SE TOM ES T	ba re tom ar ta	will be this defined it will indeed
PES E TOM	ber e tom	the course it is defined
ES T	ar ta	it is indeed
PE RE TOM	be ne tom	by night by the moon defined
ES T	ar ta	it is indeed
FROS E TOM	fnor re tom	in the dark it is defined
ES T	ar ta	it is indeed
DA E TOM	da e tom	by man it is defined]
ES T	ar ta	it is indeed
TU ER	do er	to excellent

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
113.	113.	113.
PES C L ER	beṙ ac la eṙ	course with day excellent
VIR SE TO	bjṙ ṙe ꝺo	short this to
A VIR SE TO	a bjṙ ṙe ꝺo	from short this to
VA SE S T	ba ṙe aṙ ꝺa	will be this it is indeed
DI GRAB O VI E	ꝺj ȝṙab ṙ bj e	without obstruction from being it
PIR S I	bjṙ ṙe j	short this in
ME R S I	ṁa aṙ ṙe j	good steering this in
E SO	e ṙo	from this
BU E	bṙ e	was it
PER AC RE I	baṙ ac ṙe j	the sea with the moon on
PI HAC LU TER TI U	bj ac lu ꝺeoṙ ꝺj ṙ	being with water the guidings upon to that from
PI HA FI	bj a fj	being from danger
DI GRAB O VI E	ꝺj ȝṙab ṙ bj e	without obstruction from being it
114.	114.	114.
PI HA TU	bj a ꝺo	being from and to
O C RE M	o ac ṙe aṁ	by with the moon on the ocean
FIS I M	fiṙ j aṁ	knowledge in the ocean
PI HA TU	bj a ꝺo	being from and to
TOT AM	ꝺuaꝺ aṁ	the north ocean
I IO V I NA M	j juꝺ be j ṅa aṁ	by science day and night on the ocean
DI GRAB O VI E	ꝺj ȝṙab u bj e	without obstruction from being it
PI HA TU	bj a ꝺo	being from and to
O C RE R	o ac ṙe eṙ	by with the moon full
FIS I ER	fiṙ j eṙ	knowledge in excellent
TOT AR	ꝺuaꝺ aṙ	north steering
I IO V I NA R	j juꝺ be j ṅa aṙ	by science day and night the steering

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
NO MA	naom ma	holy and good
NERF AR S MO	nerf ar is mo	Nerf steering it is happy
115.	115.	115.
VI RO	bi ro	being to go
PE QU O	be co u	night which from
CA S T RU O	ca is at ro r	which it always to go from
FRI	frith	the Frith
PI HA TU	bi a do	being from and to
FU TU	fri do	under to
FON S	fonn is	the land it is
PA C E	ba can (ac en)	will be the turn (with great)
PA SE	ba se	will be this
TU A	do a	to and from
O C RE	o ac re	by with the moon
FIS I TOT E	fis i tuat e	knowledge in north from
I IO V I NE	i iuð be i na	by day and night in the
ER ER	er er	the most illustrious
NOM NE	naom na	holy one the
ER AR	er ar	excellent steering
NOM NE	naom na	holy one the
DI	di	without
116.	116.	116.
GRAB O VI E	grab u bi e	obstruction from being it
SAL VO	sal bu	the track was
SER I TU	saor i do	free in to
O C RE M	o ac re am	by with the moon in the ocean
FIS I M	fis i am	knowledge in the ocean
SAL VA M	sal ba am	the track will be the ocean
SER I TU	saor i do	freely in to
TOT AM	tuat am	north ocean
I IO V I NA M	i iuð be i na am	in day and night in the ocean

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
DI GRAB O VI E	dí gcrab ar bí é	without obstruction from being it
SAL VO M	fál bu am	the way was in the ocean
SER I TU	faor i do	freely in to
O C RE R	o ac re ér	by with the moon excellent
FIS I ER	fís i ér	knowledge in excellent
117.	117.	117.
TOT AR	tuath air	north steering
I IO VI N AR	i iúd bé i na air	in day and night in it steering
NO ME	no ma	then good
NERF	Nerf	Nerf
AR S MO	air is mo	steering it is happy
VI RO	bí ro	being to go
PE	bé	at night
QU O	co ar	whence from
CA S T RU O	ca is at ro u	which it is also to go from
FRI F	frí fa	the Frith because
SAL VA	fál ba	the way will be
SER I TU	faor i do	free in to
FU TU	fu do	under to
FON S	fon is	the land it is
PA C ER	ba ac ér	will be with much
PA SE	ba se	will be this
TU A	do a	to and from
O C RE FIS I	o ac re fís i	by with the moon knowledge in
118.	118.	118.
TOT E	tuath é	north it
I I O VI NE	i iúd bé i na	in science by day and night in the
ER ER	ér ér	the most illustrious
NOM NE	naom na	holy one the

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
ER AR	eṙ aṙ	excellent steering
NOM NE	ṇaom ṇa	holy one the
DI GRAB O VI E	ᴅʲ gṙab u bʲ e	without obstruction from being it
TI OM	ᴅʲ om	to that unfrequented distance
E SU	e ṡo	from this
BU E	bṙ e	was it
PER AC RE I	baṙ ac ṙe ɪ	the sea with the moon in
PI HAC LU	bʲ ac lu	being with water
TER TI U	ᴅeoṙ ᴅʲ ṙ	the guiding sign to that from
O C R I PER	o ac ṙe ɪ baṙ	by with the moon in the sea
FIS I U	fʲṙ ɪ ṙ	knowledge in from
TOT A PER	ᴅuaᴅ a baṙ	the north sea
119.	119.	119.
I I O V I NA	ɪ ɪuḋ be ɪ ṇa	by day and night in the
ER ER	eṙ eṙ	the most excellent
NOM NE PER	ṇaom ṇa baṙ	holy one of the seas
ER AR	eṙ aṙ	the excellent guiding
NOM NE PER	ṇaom ṇa baṙ	holy one of the sea
DI GRAB O VI E	ᴅʲ gṙab ṙ bʲ e	without obstruction from being it
TI A	ᴅʲ a	to that from
COM O HO TA	com o ṙ ᴅa	security from, even from indeed
TRI BRI SIN E	ᴅṙɪ bṙɪ ṡɪṇ e	three mountains* then from
BU O	bṙ o	was from
PER A CN I O	baṙ a cṇe ɪ ṙ	the sea favourable in from
PI HAC LO	bʲ ac lṙ	being with water
120.	120.	120.
O C R I PER	o ac ṙe ɪ baṙ	by with the moon in the sea

* Cape Ortegal, which exhibits from the sea triple hills or points. See Plate.

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
FIS I U	fír i r	knowledge in from
TOT A PER	tuath a bar	north the sea
I IO V I NA	i iuð be i na	in day and night in the
ER ER	er er	the most excellent
NOM NE PER	naom na bar	holy one of the sea
ER ER	er ar	the excellent guiding
NOM NE PER	naom na bar	holy one of the sea
DI GRAB O VI E	di grab u bi e	without obstruction from being it
TI OM	ti om	to that lonely distance
SU BA CAV	ro ba cab	this will be the cape
TA SES	ta far	it is safe
PER SNI MU	bar fni mo	sea sailing happily
121.	121.	121.
SE BU M	re bu am	this was in ocean
SUR UR	rur ri	exploring from the coast
PUD RO VI TO	brð ro bi do	fire to go being to
PRO SES E TO	bro far e do	very safe it quiet
NA RA TU	na ra do	of the going to
PRO SES E TIR	bro far e tir	very safe from land
ME FA	ma fa	good that
S PE FA	is be fa	it is at night means
FIC LA	feic la	day light
AR SU E TU	ar ro e do	steering this from and to
AR BI U	ar bi r	steering being from
FET U	fad r	a long way from
ES T	as ta	it is indeed
122.	122.	122.
E SO NO	e ro no	from this then
HER I	er i	excellent in
B I NU	be i no	night in then

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
HER I	eɲ ȷ	excellent in
PONI	ꝑuɲȷ	Phenician
FET U	ꝑaꝺ u	far away
VA TU O	ba ꝺo r	will be to and from
FE RIN E	ꝑa ɲɪɲ e	that star it
FET U	ꝑaꝺ r	far away

123.	123.	123.
POS T	boꞅ ꝺa	certain it indeed
VER IR	baɲ ȷaɲ	is the sea west
TRE BLAN IR	ꝺɲe bleɲ ȷaɲ	over to the harbour west
S I	ꞅe ȷ	this in
COM I A	com ȷ a	security in the
TRI F	ꝺɲe ꝑa	throughout that
FET U	ꝑaꝺ u	far away
TRE BO	ꝺɲe bu	over was
IO V I E	ȷuḋ be ȷ e	day and night in it
O C R I PER	o ac ɲe ȷ baɲ	by with the moon in the sea
FIS I U	ꝑɪꞅ ȷ r	knowledge in from
TOT A PER	ꝺuaꝺ a baɲ	the north sea
I IO V I NA	ȷ ȷuḋ be ȷ ŋa	by day and night in the
PER SA E	baɲ ꞅa e	the sea current it
FET U	ꝑaꝺ r	far away
AR BI U	aɲ bȷ r	steering being from
FET U	ꝑaꝺ r	far away

124.	124.	124.
PONE	ꝑuɲe	Phœnician
FET U	ꝑaꝺ r	far away
TA SES	ꝺa ꞅaꞅ	it is safe
PER SNI MU	baɲ ꞅɲȷ mo	sea sailing happy
SOR UR	ꞅoɲ rɲ	exploring the coast

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
NA RA TU	na ra do	of the going to
PU SE PRE	bu se bre	was this headland
VER IR	bar iar	sea of the west
TRE BLAN IR	tre blein iar	over to the harbour west
PRO SES E TIR	bro sas e tir	very safe from land
S T RU S LA	is at ro is la	it is also to go it is in day
FIC LA	feic la	day light
AR SU E TU	ar so e do	steering this from and to

SEVENTH TABLE.

N.B.—The Figures refer to the Lines in the Original Tables.

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
1.	1.	1.
SU RU RONT	ꝛo ꝓo ꝓoꝯꞇ	this to go boisterous
PE SNI MU MO	be ꝛꝯ ꝯo ꝯo	night sailing very happy
SU RU RON T	ꝛo ꝓo ꝓoꝯꞇ	this to go boisterous
DE I TU	ꞇe ȷ ꞇo	day in to
E TA I AS	e ꞇa ȷ aꝛ	from indeed in it is
EN O	eꝯ ꝛ	water by
PRI NO BA TUR	bꝛȷ ꝯo ba ꞇrꝓ	the mountains then will be the voyage
S I MO	ꝛe ȷ ꝯo	this in happy
E TUT O	e ꞇuaꞇ o	it north from
E RA FON T	e ꝓa ꝛoꝯ ꞇa	it going land it is
POR A	boꝛ a (bo ꝓa)	swelling the (was going)
2.	2.	2.
BEN U SO	beꝯ o ꝛo	the head from this
3.	3.	3.
FON D LI RE	ꝛoꝯ aꞇ lȷ ꝑe	the land likewise with the moon

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
AB RO F	ab ro fa	the river to go that
TR I F	tre i fa	throughout in that
FET U	fad ur	a long way
HER I E I	er i e i	much in it in
PE I V	be i ur	night in from
SER FE	saor fa	free by
MAR TI E	mar di e	as to that it
FE I TU	fa i do	that in to
POP LU PER	pob lr bar	people of the water of the sea
TOT AR	tuad ar	north steering
I IO V I NA R	i iuð be i na ar	by day and night in the steering
TOT A PER	tuad a bar	north the sea
4.	4.	4.
I IO V I NA	i iuð be i na	in day and night in this
VA TU O	ba do r	will be to and from
FE RIN E	fa rin e	by the star it
FE I TU	fa i do	that in to
PONI	puni	Phœnician
FET U	fad ur	far away
AR V I O	ar be i u	steering being in from
TA SES	ta sas	it is safe
PER SNI MU	bar sni mur	sea sailing happily
PRO SES E TIR ME FA	bro sas se tir ma fa	very safe this from shoals that is good
S PE FA	is be fa	it is by night that
FIC LA	feic la	as in day light
AR SU E TU	ar so e do	steering this from and to
5.	5.	5.
SUR ON T	sor on at	searching advantage also
NA RA TU	na na do	of the going to

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
PU SE	bṙ ṡe	was this
VER IS CO	baṁ ɪṡ co	sea it is to this
TRE BLAN IR	ṫṙe bleɪṅ ɪaṁ	over to the harbour in the west
A PE	a be	at night
T RA HA	aṫ ṅa a	also going the
SA HA TA	ṡa a ṫa	current the it is
COM BI FI AN SUS T	coṁ bɪ ḟɪ aṅ ṡoṙ ṫa	protection being from danger the knowledge it is
EN OM	eṅ oṁ	of the waters distant
ER US	eṙ uṡ	great and
DIR S TU	ḋɪoṙ ɪṡ ṫo	the laws it is to
6.	6.	6.
RU B I NE	ṅo be ɪ ṅa	to go at night in the
FOR CA	boṙ ca	swelling when
TRIF	ṫṙeḟ	windy
RO FA	ṅo ḟa	to go the means
O TE	o ṫa	from it is
PE I A	be ɪ a	night in the
FET U	ḟaṫ ṙ	long way from
PRE S TOT E	bṙe ɪṡ ṫuaṫ e	the headland it is north it
SER FI E	ṡaoṙ ḟɪ e	free danger from
SER FER	ṡaoṙ ḟɪoṙ	free certainly
MAR TI ER	maṙ ṫɪ eṙ	as to that excellent
POP LU PER	ṗob lu baṙ	people of the sea
TOT AR	ṫuaṫ aṙ	north steering
I IO V I NA R	ɪ ɪuḋ be ɪ ṅa aṙ	in the day and night in the steering
TOT A PER	ṫuaṫ a baṙ	the north sea
7.	7.	7.
IO V I NA	ɪuḋ be ɪ ṅa	day and night in the

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
PER SA I A	bar fa i a	sea currents in the
FET V	fad r	far away
AR BI V	ar bi r	steering being from
FET U	fad r	far away
SOR ON T	for ag at	exploring prosperously also
NA RA TU	na ra do	of the going to
PVS I	bar i	certain in
PRE	bre	the headland
VER IR	bar iar	sea in west
TRE BLAN IR	tre blen iar	over to the harbour west
PER SNI MV	bar fni mu	sea sailing happily
8.	8.	8.
PRO SES E TIR	bro far e tir	very safe from shoals
S TRU S LA	strir ir la	the stream it is in day
FIC LA	feic la	by day light
AR SV E TV	ar fo e do	steering this from and to
A PE	a be	at night
SU PO	fo br	this was
POS T RU	bos at ro	certain also to go
PE PES CUS	be bes cos	night course consideration
EN OM	en om	waters distant
PES C LV	bes ac lu	course with water
RV SE ME	ro fe ma	to go this good
VES TI CA TU	bes ti ca do	course to that which to
PRES TOT E	bre ir tuat e	the headland it is north it
SER FI E	faor fi e	free from danger it
9.	9.	9.
SER FER	faor fior	free altogether
MAR TI ER	mar ti er	as to that excellent
POP LV PER	pob lu bar	people of the water of the sea
TOT AR	tuat ar	north steering
IO V I NA R	iud be i na ar	day and night in the steering

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
EN OM	en om	on water distant
PES C L ER	bes ac la el	a course with day must
AD R I R	at re i ar	also by the moon in steering
RU SE ME	ro se ma	to go this good
E SO	e so	from this
PER SNI HI MU	bar sni i mo	sea sailing in happily
PRE S TOT A	bre is tuat a	headland it is north from
10.	10.	10.
SER FI A	saor fi a	free danger from
SER FER	saor fior	free entirely
MAR TI ER	mar ti el	as to that excellent
TI OM	ti om	to that distance
ES IR	as iar	it is west
VES C L IR	bes ac la ir	course by day in the west
AD R I R	at re i ar	also the moon in steering
POP LV PER	pob lr bar	people of the sea water
TOT AR	tuat ar	north steering
I IO V I NA R	i iuð be i na ar	in the day and night in the steering
TOT A PER	tuat a bar	the north sea
I IO V I N AR	i iuð be i na	in the day and night in the
ER ER	el el	very excellent
NOM NA PER	naom na bar	holy one of the sea
11.	11.	11.
ER AR	el ar	excellent guiding
NOM NE PER	naom na bar	holy one of the sea
PRE S TOT A	bre is tuat a	headland it is north from
SER FI A	saor fi a	free danger from
SER FER	saor fior	free altogether
MAR TI ER	mar ti el	as to that excellent
PRE VEN DU	bre ben duð	the promontory's head black
V I A	be i a	night in the

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
EC LA	ac la	with day
AT E RO	at e ro	likewise from to go
TOT E	trat e	north it
TAR SIN AT E	tar rin at e	beyond that also it
TRIF O	trif u	windy from
TAR SIN AT E	tar rin at e	beyond that also it
12.	12.	12.
TUR S CE	trr ir ca	the voyage it is whence
NA HAR CE	na ar ca	of the steering whence
I A BUS CE	i a bor ca	in the certain whence
N OM NE	na om na	distance of the
TOT AR	trat ar	north steering
TAR SIN AT ER	tar rin at er	beyond that also much
TRIF OR	thef ur	windy coast
TAR SIN AT ER	tar rin at er	beyond that also much
TUS CER	trr car	is the first turn
NA HA CER	na ar car	of the steering turn
I A BUS CER	i a bur car	in the certain turn
N OM NE R	na om na ar	the distance of the navigation
13.	13.	13.
NE R US	na ar ur	of the steering and
SI TIR	ri tir	her land
AN SI HI TIR	an ri i tir	that her island land
IO VI E S	iuḋ be i ar	day and night being it is
HOS TA TIR	or ta tir	the mouth it is of land
AN OS T'A TIR	añ or ta tir	in an entrance it is to the lands
E RO	e ro	from to go
N OM NE	na om na	the distant the
PRE S TOT A	bre ir trat a	headland it is north from
SER FI A	saor ri a	free danger from
SER FER	saor rior	free altogether

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
MAR TI ER	mar di er	as to that much
FU TU	fu do	under to
FON S	fon is	the land it is
14.	14.	14.
PA C ER	ba ac ar	will be with steering
PA SE	ba se	will be this
TU A	do a	to the
POP LE	pob le	people with
TOT AR	tras ar	north steering
I IO V I NA R	i iuð be i na ar	in the day and night in the steering
TOT E	tuat e	north it
I IO V I NE	i iuð be i na	in the day and in the night
ER OM	er om	great distance
N OM NE	na om na	the distant the
ER AR	er ar	excellent navigation
N OM NE	na om na	of the distance of the
ER AR	er ar	excellent steering
NE RUS	na ros	the promontory
SI HI TIR	si i tir	her island land
AN SI HI TIR	an si i tir	the her own island land
IO V I ES	iuð be i as	day and night in it is
15.	15.	15.
HOS TA TIR	os ta tir	the entrance it is of the land
AN OS TA TIR	an os ta tir	in it the entrance it is to the land
PRE S TOT A	bre is tras a	the headland it is north from
SER FI A	saor fi a	free danger from
SER FER	saor fior	free altogether
MAR TI ER	mar di er	as to that excellent

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
SAL VO M	ꞅal bu am	the track was in the ocean
SER I TV	ꞅaor ı̇ do	free into
POP LO M	pob lr am	people of water of the ocean
TOT AR	ꞇrat ar	to the north steering
I IO V I NA R	ı̇ iuḋ be ı̇ na ar	in the day and night in the steering
SAL VA	ꞅal ba	the track will be
SER I TV V	ꞅaor ı̇ do	free in to

16.	16.	16.
TOT AM	ꞇrat am	the north ocean
I IO V I NA M	ı̇ iuḋ be ı̇ na am	by night and day in the ocean
PRE S TOT A	bre ır ꞇrat a	the headland it is north from
SER FI A	ꞅaor fı̇ a	free danger from
SER FER	ꞅaor fior	free entirely
MAR TI ER	mar ꞇı̇ er	as to that excellent
SAL VO	ꞅal br	the track was
SER I TU	ꞅaor ı̇ do	free in to
POP LE R	pob le ar	people with steering
TOT AR	ꞇrat ar	to the north steering
I IO V I NA R	ı̇ iuḋ be ı̇ na ar	by day and night in the steering
TOT AR	ꞇrat ar	to the north steering
I IO V I NA R	ı̇ iuḋ be ı̇ na ar	by day and night in the steering

17.	17.	17.
NO ME	no ma	then good
NERF	nerf	Nerf
AR S MO	ar ır mo	steering it is good
VI RO	bı̇ ro	at night to go
PE QUO	be co	night which

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
CA S T RU O	ca ir at no r	when is also to go from
FIR F	fíor fa	free that
SAL VA SER I TU	sal ba saor i do	the track will be free into
FVT V	fu do	under to
FON S	fon ir	land it is
PA CER	ba cas	will be the turn
PA SE	ba se	will be this
T VA	at ba	also will be
POP LE	pob le	people with
TOT AR	tuath as	to the north steering
I IO V I NA R	i iuð be i na as	by day and night in the steering

18.	18.	18.
TOT E	tuath e	the north from
I IO V I NE	i iuð be i na	in day and night in the
ER ER	es es	very great
N OM NE	na om na	the distance of the
ER AR	es as	excellent navigation
N OM NE	na om na	the distance of the
PRE S TOT A	bhe ir tuath a	the headland it is north from
SER FI A	saor fi a	free danger from
SER FER	saor fíor	free altogether
MAR TI ER	mas ti es	as to that excellent
TI OM	ti om	to that distance
ES IR	as iar	it is west
VES C L IR	bes ac lu ir	course with water west
AD RE R	ad re as	likewise by the moon steering
POP LU PER	pob lu bas	people the water of the sea

19.	19.	19.
TOT AR	tuath as	to the north steering

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
I IO V I NA R	ı ᚋᚢᚇ be ı ᚅa ar	in the day and night in the steering
TOT A PER	ᚈraᚈ a bar	to the north sea
I IO V I NA	ı ᚋᚢᚇ be ı ᚅa	in day and night in the
ER ER	er er	very great
N OM NE PER	ᚅa om ᚅa bar	the distance of the sea
ER AR	er ar	great navigation
N OM NE PER	ᚅa om ᚅa bar	of the distance of the sea
PRE S TOT A	bᚱe ır ᚈraᚈ a	from the headland it is north from
SER FI A	ᚱaor fı a	free from danger
SER FER	ᚱaor fᚱor	free altogether
MAR TI ER	ᚋar ᚇı er	as to that excellent
TI OM	ᚇı om	to that distance
20.	20.	20.
SU BO CAV V	ᚱo br cab ᚏ	this was the cape from
PRE S TOT AR	bᚱe ır ᚈraᚈ ar	the headland it is north from
SER FI AR	ᚱaor fı ar	free from danger guiding
SER FER	ᚱaor fᚱor	free altogether
MAR TI ER	ᚋar ᚇı er	as to that excellent
FON ER	fon er	continent great
FRIT E	fᚱıᚇ e	the Frith from
TI OM	ᚇı om	to that distance
SU BO CAV V	ᚱo br cab ᚏ	this was the cape from
EN N OM	en ᚅa om	the water distant
PER S C LV	bar ır ac lu	the sea it is with water
E SO	e ᚱo	it this
DE I TV	ᚇe ı ᚇo	day in to
21.	21.	21.
PRE S TOT A	bᚱe ır ᚈraᚈ a	headland it is north from
SER FI A	ᚱaor fı a	free from danger

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
SER FER	ſaoꝛ fíoꝛ	free entirely
MAR TI ER	maꝛ tí eꝛ	as to that excellent
TI OM	tí om	to that distance
IS IR	ıſ ıaꝛ	it is west
VES C L IR	beſ ac lu ıaꝛ	the course with water west
AD R IR	aṫ ꝛe ıꝛ	likewise the moon west
TI OM	tí om	to that distance
PLEN ER	bleıṅ eꝛ	harbour excellent
POP LV PER	pob lṁ baꝛ	people of the water of the sea
TOT AR	ṫṁaṫ aꝛ	the north steering
I IO V I NA R	ı ıuḋ be ı na aꝛ	in the day and night in the steering
TOT A PER	ṫṁaṫ a baꝛ	to the north sea
22.	22.	22.
I IO V I NA	ı ıuḋ be ı na	in the day and night in the
ER ER	eꝛ eꝛ	very great
N OM NE PER	na om na baꝛ	the distance of the sea
ER AR	eꝛ aꝛ	excellent navigation
N OM NE PER	na om na baꝛ	of the distant sea
PRE S TOT A	bꝛe ıꝛ ṫṁaṫ a	the headland it is north from
SER FI AR	ſaoꝛ fí aꝛ	free from danger steering
SER FER	ſaoꝛ fíoꝛ	free entirely
MAR TI ER	maꝛ tí eꝛ	as to that excellent
TI OM	tí om	to that distance
SU BO CAV V	ſo ba cab ṁ	this will be the cape from
PRE S TOT AR	bꝛe ıꝛ ṫṁaṫ aꝛ	the headland it is north steering
23.	23.	23.
SER FI AR	ſaoꝛ fí aꝛ	free from danger steering
SER FER	ſaoꝛ fíoꝛ	free altogether
MAR TI ER	maꝛ tí eꝛ	as to that excellent
FON ER	foṅ eꝛ	the land great

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
FRIT E	fṙiṫ é	the Frith from
TI OM	ṫi om	to that distance
SU BO CAV V	ṙo bo cab ṙ	this was the cape from
EN OM	en om	the waters unfrequented
VES TI CA TV	beṙ ṫi ca ṫo	course to that which to
A HA TRI PVR SAT V	a a ṫṙi boṙ ṙa ṫo	and from through the swelling current to
EN OM	en om	the waters distant
RV SE ME	ṙo ṙe ma	to go this good
24.	24.	24.
PER S C LV	baṙ iṙ ac lṙ	the sea it is with water
VES TI CA TV	beṙ ṫi ca ṫo	the course to that which to
PRE S TOT E	bṙe iṙ ṫraṫ a	the headland it is north from
SER FI E	ṙaoṙ fe é	free danger from
SER FER	ṙaoṙ fíoṙ	free entirely
MAR TI ER	maṙ ṫi eṙ	as to that excellent
POP LU PER	ṗob lṙ baṙ	people of the water of the sea
TOT AR	ṫraṫ aṙ	to the north steering
I IO V I NA R	i iuḋ be i na aṙ	in the day and night in the steering
TOT A PER	ṫraṫ baṙ	to the north sea
IO V I NA	iuḋ be i na	in the day and night in the
EN N OM	en na om	the waters distant
VES C L IR	beṙ ac lu iṙ	the course with water west
25.	25.	25.
AL FIR	al fíoṙ	always true
PER SNI MU	baṙ ṙni mṙ	the sea sailing happily
SU PER NE	ṙo baṙ na	this sea of the
AD RO	aḋ ṙo	likewise to go
T RA HV OR FI	aṫ ṙa ṙ ṙṙ fa i	also going from the shore that into

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
AN DEN DU	ᚪᚅ ᚇᛖᚪᚅ ᚇᚑ	the quick to
ES O	ᚪᚱ ᚑ	it is from
PER SNI MU	ᚋᚪᚅ ᚱᚅᛇ ᚋᚑ	sea sailing happy
PRE S TOT A	ᚋᚱᛖ ᛇᚱ ᚈᚱᚪᚈ ᚪ	the headland it is north from
SER FI A	ᚱᚪᚑᚅ ᚠᛇ ᚪ	free from danger
SER FER	ᚱᚪᚑᚅ ᚠᛇᚑᚅ	free entirely
MAR TI ER	ᚋᚪᚅ ᚈᛇ ᛖᚅ	as to that excellent
TI OM	ᚈᛇ ᚑᚋ	to that distance
26.	26.	26.
ES IR	ᚪᚱ ᛇᚪᚅ ᚪ	it is west
VES C L IR	ᛒᛖᚱ ᚪᚳ ᛚᚢ ᛇᚪᚅ	a course with water west
AL FIR	ᚪᛚᛚ ᚠᛇᚑᚅ	always sure
POP LU PER	ᚹᚑᛒ ᛚᚱ ᛒᚪᚅ	people of the water of the sea
TOT AR	ᚈᚱᚪᚈ ᚪᚅ	to the north steering
I IO V I NA R	ᛇ ᛇᚢᚇ ᛒᛖ ᛇ ᚅᚪ ᚪᚅ	in the day and night in the steering
ER ER	ᛖᚅ ᛖᚅ	very great
N OM NE PER	ᚅᚪ ᚑᚋ ᚅᚪ ᛒᚪᚅ	the distance of the sea
ER AR	ᛖᚅ ᚪᚅ	excellent steering
NOM NE PER	ᚅᚪᚑᚋ ᚅᚪ ᛒᚪᚅ	of the distance of the sea
PRE S TOT A	ᚋᚱᛖ ᛇᚱ ᚈᚱᚪᚈ ᚪ	headland it is north from
27.	27.	27.
SER FI A	ᚱᚪᚑᚅ ᚠᛇ ᚪ	free from danger
SER FER	ᚱᚪᚑᚅ ᚠᛇᚑᚅ	free entirely
MAR TI ER	ᚋᚪᚅ ᚈᛇ ᛖᚅ	as to that excellent
A HA VEN DU	ᚪ ᚪ ᛒᛖᚅ ᚈᚱᛒ	from the head black
VI A	ᛒᛇ ᚪ	being the
EC LA	ᚪᚳ ᛚᚪ	with day
AT E RO	ᚪᚈ ᛖ ᚱᚑ	also from to go
POP LE	ᚹᚑᛒ ᛚᛖ	people with
TOT AR	ᚈᚱᚪᚈ ᚪᚅ	to the north steering
I IO V I NA R	ᛇ ᛇᚢᚇ ᛒᛖ ᛇ ᚅᚪ ᚪᚅ	in day and night in the steering

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
TOT E	ᴛʀᴀᴛ ᴇ	north it
I IO V I NE	ɪ ᴊᴜᴅ̇ ʙᴇ ɪ ɴᴀ	in the day and night in the
POP LER	ᴘᴏʙ ʟᴇᴀʀ	people of the sea
TOT AR	ᴛʀᴀᴛ ᴀʀ	to the north guiding
IO V I NAR	ᴊᴜᴅ̇ ʙ ᴇ ɪ ɴᴀ	day and night in the
28.	28.	28.
TOT AR	ᴛʀᴀᴛ ᴀʀ	the north steering
I IO V I NA R	ɪ ᴊᴜᴅ̇ ʙᴇ ɪ ɴᴀ ᴀʀ	in the day and night in the
NER VS	ɴᴇʀ ʏꜱ	east and
SI HI TIR	ꜱɪ ʜɪ ᴛɪʀ	her own island west
AN SI HI TIR	ᴀɴ ꜱɪ ʜɪ ɪ ᴛɪʀ	and from her island west
I O VI ES	ɪ ᴏ ʙɪ ᴀꜱ	in hence being it is
HOS TA TIR	ʜᴏꜱ ᴛᴀ ᴛɪʀ	the entrance it is the country
AN HOS TA TIR	ᴀɴ ʜᴏꜱ ᴛᴀ ᴛɪʀ	the entrance it is the land
E RO	ᴇ ʀᴏ	from to go to
N OM NE	ɴᴀ ᴏᴍ ɴᴀ	the distance the
ER AR	ᴇʀ ᴀʀ	excellent navigation
N OM NE	ɴᴀ ᴏᴍ ɴᴀ	the distance the
PRE S TOT A	ʙʀᴇ ɪꜱ ᴛʀᴀᴛ ᴀ	headland it is north from
SER FI A	ꜱᴀᴏʀ ꜰɪ ᴀ	free danger from
29.	29.	29.
SER FER	ꜱᴀᴏʀ ꜰɪᴏʀ	free entirely
MAR TI ER	ᴍᴀʀ ᴛɪ ᴇʀ	as to that excellent
SAL V OM	ꜱᴀʟ ʙᴜ ᴀᴍ	the track was in ocean
SER I TV	ꜱᴀᴏʀ ɪ ᴛᴏ	free in to
POP LO	ᴘᴏʙ ʟʀ	people of the water
TOT AR	ᴛᴜᴀᴛ ᴀʀ	to the north steering
I IO V I NA R	ɪ ᴊᴜᴅ̇ ʙᴇ ɪ ɴᴀ ᴀʀ	in the day and night in the steering
SAL VA	ꜱᴀʟ ʙᴀ	the track will be
SER I TV	ꜱᴀᴏʀ ɪ ᴛᴏ	free in to
TOT AM	ᴛʀᴀᴛ ᴀᴍ	the north ocean

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
I IO V I NA M	ı̇ ıuḋ be ı̇ na am	in day and night in the ocean
PRE S TOT A	bṗe ır ṫrat a	the headland it is north from
SER FI A	ṡaoṗ ḟı a	free danger from
SER FER	ṡaoṗ ḟıoṗ	free entirely
30.	30.	30.
MAR TI ER	maṗ ṫı eṗ	as to that excellent
SAL VO M	ṡal bu om	the track was unfrequented
SER I TV	ṡaoṗ ı̇ do	free in to
POP LE R	ṗob leaṗ aṗ	the people of the sea
TOT AR	ṫuaṫ aṗ	to the north steering
I IO V I NA R	ı̇ ıuḋ be na aṗ	in the day and night steering
TUT AR	ṫuaṫ aṗ	to the north steering
I IO V I NA R	ı̇ ıuḋ be ı̇ na aṗ	in the day and night in the steering
NO ME	no ma	then good
NERF	Neıṗḟ	Nerf
AR S MO	aṗ ır mo	steering it is happy
VI RO	bı̇ ṗo	being to go
PE QUO	be co	night which
CA S T RU O	ca aṡ aṫ ṗo ṙ	which it is also to go from
FRI F	ḟrıḋ ḟa	the Frith because
31.	31.	31.
SAL VA	ṡal ba	the track will be
SER I TV	ṡaoṗ ı̇ do	free in to
FU TU	ḟu ṫo	under to
FON S	ḟon ır	the land it is
PA C ER	ba ac eṗ	will be with much
PA SE	ba ṡe	will be this
TU A	ṫo a	to the

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
POP LE	pob le	people with
TOT AR	tuat ar	the north steering
I IO V I NA R	i iuð be i na ar	by day and night steering
TOT E	tuat e	the north
I IO V I NE	i iuð be i na	by day and night in the
ER ER	er er	very great
N OM NE	na om na	the distance the
ER AR	er ar	great steering
N OM NE	na om na	the distance of
PRE S TOT A	bre is tuat a	from the headland north from
32.	32.	32.
SER FI A	saor fi a	free from danger
SER FER	saor fior	entirely free
MAR TI ER	mar ti er	as to that excellent
TI OM	ti om	to that unfrequented distance
ES IR	ar iar	it is west
VES C L IR AL FER	bes ac la ar all fior	course with day steering also
POP LU PER	pob lu bar	people of the water of the sea
TOT AR	tuat ar	to the north steering
I IO V I NA R	i iuð be i na ar	in the day and night in the
TOT A PER	tuat a bar	the north sea
I IO V I NA	i iuð be i na	in day and night in the
ER ER	er er	very great
N OM NE PER	na om na bar	the distance of the sea
ER AR	er ar	the illustrious navigation
33.	33.	33.
NOM NE PER	na om na bar	of the remote sea

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
PRE S TOT A	bꝛe ꝺ᷎ tuaꝺ a	the headland it is to the north
SER FI A	ꝛaoꝛ fꝺ᷎ a	free from danger
SER FER	ꝛaoꝛ fꝺ᷎oꝛ	free entirely
MAR TI ER	maꝛ tꝺ᷎ eꝛ	as to that excellent
TI OM	tꝺ᷎ om	to that lonely distance
SU BO CAV V	ꝛo bꝛ cab ꝛ	this was the cape from
PRE S TOT AR	bꝛe ꝺ᷎ tuaꝺ aꝛ	the headland it is north steering
SER FI AR	ꝛaoꝛ fꝺ᷎ aꝛ	free from danger guiding
SER FER	ꝛaoꝛ fꝺ᷎oꝛ	free entirely
MAR TI ER	maꝛ tꝺ᷎ eꝛ	as to that excellent
FON ER	fon eꝛ	the land great (the continent of Spain)
FRIT E	fꝛiꝺ᷎ e	the Frith from
TI OM	tꝺ᷎ om	to that distance
34.	34.	34.
SU BO CAV V	ꝛo bꝛ cab ꝛ	this was the cape from
EN NOM	eñ om	on the waters distant
PER S C LU	baꝛ ꝺ᷎ ac lꝛ	sea it is with water
E SO	e ꝛo	from this
PER SNI MU	baꝛ ꝛm mo	sea sailing happily
PRE S TOT A	bꝛe ꝺ᷎ tuaꝺ a	the headland it is north from
SER FI A	ꝛaoꝛ fꝺ᷎ a	free from danger
SER FER	ꝛaoꝛ fꝺ᷎oꝛ	free entirely
MAR TI ER	maꝛ tꝺ᷎ eꝛ	as to that excellent
TI OM	tꝺ᷎ om	to that lonely distance
IS IR	ꝺ᷎ ꝺaꝛ	it is west
VES CLIR	beꝛ claꝛ	the course plain
AL FER	all fꝺ᷎oꝛ	always certain
TI OM	tꝺ᷎ om	to that lonely distance
PLEN ER	bleꝺ᷎n eꝛ	to the harbour excellent
35.	35.	35.
POP LU PER	pob lꝛ baꝛ	people of the water of the sea

ETRUSCAN.	IRISH	LITERAL ENGLISH.
TOT AR	tuat ar	the north steering
I IO V I NA R	i iuð be i na ar	in the day and night steering
TOT A PER	tuat a bar	the north sea
I IO V I NA	i iuð be i na	in day and night in the
ER ER	er er	very great
N OM NE PER	na om na bar	the distance of the sea
ER AR	er ar	the excellent navigation
N OM NE PER	na om na bar	of the remote sea
PRE S TOT A	bre ir tuat a	the headland it is north from
SER FI A	saor fi a	free from danger
SER FER	saor fior	free entirely
MAR TI Ek	mar di er	as to that excellent
TI OM	di om	to that lonely distance
36.	36.	36.
SU BO CAV V	so br cab u	this was the cape from
PRE S TOT AR	bre ir tuat ar	the headland it is north steering
SER FI AR	saor fi ar	free from danger steering
SER FER	saor fior	free altogether
MAR TI ER	mar di er	as to that excellent
FON ER	fon er	the land great
FRIT E	frið e	the Frith from
TI OM	di om	to that lonely distance
SU BA CAV V	so ba cab r	this will be the cape from
EN OM	en om	on the water lonely
VES TI CA TU	ber di ca do	the course to that which to
A TA TRI PUR SA TU	at a thi bor sa do	also from through the swelling current to
37.	37.	37.
VES TIS A	ber diar a	the course of the tides from
ET	at	also
ME FA	ma fa	good means

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
S PE FA	ᚌᚁ be ᚠa	it is at night that
S CAL S I E	ᚌᚁ cal ᚁe ᚄ e	it is watching this in from
CO NE COS	co ᚅa coᚁ	which the consideration
FET U	ᚠaᚮ ᚁ	far away
FIS O VI	ᚠᚄᚁ o bᚄ	knowledge from being
SA N SI I	ᚁa aᚅ ᚁe ᚄ	the currents this in
POP LU PER	ᚹob lᚁ baᚅ	people of the sea water
TOT AR	ᚮᚁaᚮ aᚅ	to the north steering
I IO V I NA R	ᚄ ᚄuᚮ be ᚄ ᚅa aᚅ	in the day and night steering
TOT A PER	ᚮuaᚮ a baᚅ	the north sea
I IO V I NA	ᚄ ᚄuᚮ be ᚄ ᚅa	in day and night in the
SU RONT	ᚁo ᚅoᚅᚮ	this boisterous

38.	38.	38.
NA RA TU	ᚅa ᚅa ᚮo	of the going to
PU SE	bᚁ ᚁe	was this
POS T	boᚌ ᚮa	certain it is
VER IR	baᚅ ᚄaᚅ	the sea west
TE SE NOC IR	ᚮa ᚁe o cᚅoc aᚅ	indeed this from the western hill
VES TIS I AR	beᚌ ᚮᚄaᚁ ᚄ aᚅ	the course of the tides in steering
ER US	eᚅ ᚁᚌ	admirably and
DI TU	ᚮᚄ ᚮo	from it to
EN NO	eᚅ ᚅo	water then
VES TIS I A	beᚌ ᚮᚄaᚁ ᚄ a	the course of the tides on the
ME FA	ᚅa ᚠa	good that
S PE FA	ᚌᚁ be ᚠa	it is at night that
SO PA M	ᚁo ba aᚅ	this will be in the ocean
PU RO ME	bᚁ ᚅo ᚅa	was to go on the ocean
E F UR FA TU	e aḃ ᚁᚅ ᚠa ᚮo	from the river shore that to

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
39.	39.	39.
SV BRA	ro bṙaʒ	this for ever
S PA HA MU	ɟṙ ba a mo	it is will be the happy
T RA F	aṫ ṙa fa	also tides to go that
SA HA T AM	ſa aṫ am	current also the ocean
E TU	e ṫo	from and to
A PE	a be	at night
T RA HA	aṫ ṙa a	also going by
SA HA TA	ſa aṫ ṫa	current also indeed
CO VOR TUS	co boṙ ṫuſ	which swelling first
ENN OM	enn om	the water lonely
COM OL TU	com ol ṫo	protection mighty to
COM A TIR	com a ṫiṙ	protection from shoals
PER SNI HI MU	baṙ ſnɟ mo	sea sailing in happily
CAP IF	cab ɟb	the cape (with) you
40.	40.	40.
SA C RA	ſa ac ṙa	the current with going
A I TU	a ɟ ṫo	the in to

41.	41.	41.
TRA HA F	aṫ ṙa ab	also going into the river
SA HA TE	ſa aṫ e	current it flows from
VIT LA	bɟṫ la	being in the day
TR I F	ṫṙɟf	windy
FE E TU	fa e ṫo	that it to
TUR SE	ṫuṙ ſe	this voyage
SER FI E	ſaoṙ fɟ e	free danger from
SER FER	ſaoṙ fɟoṙ	free entirely
MAR TI ER	maṙ ṫɟ eṙ	as to that excellent
POP LU PER	pob lu baṙ	people the water of the sea
TOT AR	ṫraṫ aṙ	the north steering

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
I IO VI NA R	ı ıuð be ı na ar	in the day and night in the steering
TOT A PER	tra᷎t a bar	the north sea
I IO V I NA	ı ıuð be ı na	in the day and night in the
PER SA E A	bar ra e a	the sea current from the
FET U	fa᷎t r	far away
PONI	ꝓonn	Phœnician

42.	42.	42.
FET U	fa᷎t r	far away
AR BI V	ar bı r	steering being from
FET U	fa᷎t r	far away
TA SES	ta rar	it is safe
PER SNI MU	bar rnı mo	sea sailing happily
PRO SES E TIR	bro rar e tır	very safe from the land
S T RU S LA	ır a᷎t ro ır la	it is also to go in the day
FIC L AM	fe᷎c la am	by day light on the ocean
AR SU E I TU	ar ro e to	steering this from to
SU RO N T	ro ronᵗ	this stormy
NA RA TU	na ra to	the going to
PU SE	br re	was this
VER IS CO	bar ır co	sea it is which
TRE BLAN E IR	tre blen e iar	over to the harbour of the west
A PE	a be	by night

43.	43.	43.
PUR DIN S I US T	bonn tın re ı rr ta	success pleasant this in and indeed
CAR S I TU	car re ı to	the Turn this in to
PU FE	br fa	was that

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
AB RO NS	ab ro nosr	river to go now
FA CU RE N T	fa co re an da	that which the moon is
PU SE	bu fe	was this
ER US	er us	excellent and
DER SA	derg fa	wonderful current
A PE	a be	at night
ER US	er us	excellent and
DIR SUS T	dligid fos ad	law known also
POS T RO	bos ad ro	certain also to go
COM BI FI A TU	com bi fi a do	protection being danger from and to
RU BI NA ME	ro bi na me	to go being of the good
ER US	er us	excellent and

44.	44.	44.
DER SA	derg fa	a wonderful current
EN EM	en am	of water in the ocean
T RA HA	tracht a	ebbing from (also going the)
SA HAT AM	fa ad am	the current also on the ocean
COM BI FI A TU	com bi fi a do	protection being danger from and to
ER US	er us	excellent and
DIR SA	dligid fa	the law of the current
EN EM	en am	of water in the ocean
RU BI NA ME	ro bi na me	to go being the good
POS T RO	bos da ro	certain indeed to go
CO VER TU	co bar do	which sea to
COM OL TU	com ol do	protection mighty to
COM AT IR	com ad iar	protection also westward
PER SNI MU	bar sni mo	sea sailing happily
ET	ad	also

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
45.	45.	45.
CAP IF	cab ib	Cape of the country
SA C R A	ra ac re a	the currents with the moon
A I TU	a i do	from and in to
EN OM	en om	the waters lonely
T RA HA	at ra a	also going the
SA HAT AM	ra at am	current flowing in the ocean
CO VER TU	co bar do	which the sea to
COM OL TU	com ol do	protection mighty to
COM A TIR	com a tir	protection from shoals
PER SNI HI MU	bar rni i mo	sea sailing in happily
EN OM	enn om	on the water lonely
PUR DI TOM	bor di do am	swelling without quiet ocea
FUS T	far da	easily indeed

46.	46.	46.
POS T ER TI O	bor at er di o	certain also very to tha from
PA NE	ba na	will be the
POP LO	pob lr	people the water
AN DIR SA FUS T	an diol ra for da	the law of the stream eas it is
POR SE	bor re	swelling this
PER CA	bar ca	sea which
AR S MA TI A	ar ir ma di a	steering it is good to thi the
HAB I ES T	ab i ar da	river in it is indeed
ET	et	flowing
PRI NU A TUR	bri no a tir	the mountains then from th voyage
D UR	at ir	likewise the coast

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
TEF RU TO	tajb ɲo do	of the ocean to go to
TUR S AR	trɲ ɟr aɲ	the voyage it is steering
ES O	ar u	it is from
TA SE TUR	ta ɾe trɲ	it is this voyage

47.	47.	47.
PER SNI HI MU MO	baɲ rɲɟ ɟ mu mo	sea sailing in happily very
TUR SA	trɲ ra	the voyage in the current
IO VI A	ɟrḋ be a	day and night in the
TOT AM	trat am	the north ocean
TAR SIN AT EM	taɲ rɲɟ at am	beyond that also ocean
TRIF O	tɲeᵹ u	windy from
TAR SIN AT EM	taɲ rɲɟ at am	beyond that also ocean
TUS COM	trſ com	the first protection
NAH AR COM	ɲa aɲ com	the steering protection
I A PUS CO	ɟ a boſ co	in the certain which
NO ME	ɲo ma	this good
TOT AR	trat aɲ	the north steering

48.	48.	48.
TAR SIN AT ER	taɲ rɲɟ at eɲ	beyond that also much
TRIF OR	tɲeᵹ uɲ	windy shore
TAR SIN AT ER	taɲ rɲɟ at eɲ	beyond that also much
TUS CER	trſ caɲ	to the first Turn
NA HAR CER	ɲa aɲ caɲ	the steering turn
I A PUS CER	ɟ a brſ caɲ	in the certain turn
NOM NE R	ɲaom ɲa eɲ	of the holy illustrious
NERF	ɲeɲᵹ	Nerf
SI HI TU	rɟ ɟ do	her own island to
AN SI HI TU	aɲ rɟ ɟ do	the her own island into
IO V I E	ɟrḋ bɟ e	day being from
HOS TA TU	oſ ta do	the entrance it is to
AN OS TA TU	aɲ oſ ta do	the entrance it is to

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
49.	49.	49.
TUR S I TU	ᴛʀɲ ꞅe ȷ ᴅo	the voyage her own in to
TRE M I TU	ᴛɲe ᴀm ȷ ᴅo	through the ocean in to
HON DU	oɲ ᴅrb	profitably in the dark
HOL TU	ol ᴅo	mightily to
NIN C TU	ɲȷɲ ᴀc ᴅo	pleasantly with to
NEP I TU	ɲᴀeb ȷ ᴅo	the ship in to
SUN I TU	ꞅoɲ ȷ ᴅo	agreeably in to
SA VI TU	ꞅᴀ bȷ ᴅo	the current being to
PRE P LO	bɲe ᴀb lr	the headland of the river water
HO TA TU	o ᴅᴀ ᴅo	from indeed to
PRE VI S LA TU	bɲe bȷ ȷr lu ᴅo	the headland being it is watercourse to
TUR SA	ᴛʀɲ ꞅᴀ	the voyage current
IO VI A	ȷrḋ bȷ ᴀ	day being from
FU TU	ꞇr ᴅo	under to
FON S	ꞇoɲ ȷr	the land it is
50.	50.	50.
PA CER	bᴀ cᴀɲ	will be the Turn
PA SE	bᴀ ꞅe	will be this
TU A	ᴅo ᴀ	to the
POP LE	ꝑob le	the people with
TOT AR	ᴛrᴀᴛ ᴀɲ	the north steering
IO V I NA R	ȷuḋ be ȷ ɲᴀ ᴀɲ	in the day and night in the steering
TOT E	ᴛrᴀᴛ e	the north from
IO V I NE	ȷuḋ be ȷ ɲᴀ	day and night in it
ER AR	eɲ ᴀɲ	excellent steering
NER US	ɲeᴀɲ rr	from the east and
SI HI TIR	ꞅȷ ȷ ᴛȷɲ	her own island country
ANS I HI TIR	ᴀɲȷr ȷ ȷ ᴛȷɲ	now in the island country

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
IO V I ES	ɪrṫ̇ be ɪ ar	day and night in it is
HOS TA TIR	or ta tɪr	entrance indeed to lands
AN HOS TA TIR	an or ta tɪr	entrance indeed to lands
E ROM	e rom	it before you
51.	51.	51.
N OM NE	na om na	the distance the
ER AR	er ar	excellent navigation
N OM NE	na om na	the distance the
ES TE	ar ta	it is indeed
TRI O PER	tri o bar	over from the sea
DE I TU	de ɪ do	of the day in to
EN OM	en om	the lonely waters
I VEN GA	ɪ ben gar	the island head near
PER AC R I O	bar ac re ɪ o	the sea with the moon in from
TUR SI TUT O	trr ri trat o	voyage herself north from
POR SE	brr se	success this
PER CA	bar ca	sea which
AR S MA TI A	ar ɪr ma tɪ a	steering it is good to that from
HAB I ES T	ab ɪ ar ta	the river into it is indeed
ET	at	also
52.	52.	52.
PRI NU A TUR	bri no a trr	the mountain then the voyage
HON D RA	on at ra	profitable likewise to go
FU RO	fr ro	under to go
SE HE MEN I AR	se e men ɪ ar	this from clear in steering
HA TUT O	a trat o	the north from
TOT AR	trat ar	to the north steering
PI S I	bɪ se ɪ	being this in

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
HER I ES T	eɲ ɟ aɾ ta	excellent into it is indeed
PA FE	ba fa	will be that
TR IF	tɲe aḃ	over to the river
PROM OM	bɲoɱ oɱ	boisterous lonely waste
HA BU RE N T	a br ɲe aɲ ta	from was the moon indeed
E AF	e ab	from the river
AC ER SON I EM	aȝ eɲ ron ɟ am	with great happiness in the ocean
53.	53.	53.
FET U	fad r	far away
TUR SE	trɲ re	voyage this
IO VI E	ɟrḋ be e	day and night in it
POP LU PER	pob lr baɲ	people of the water the sea
TOT AR	trat aɲ	the north steering
I IO V I NA R	ɟ ɟuḋ be ɟ ɲa aɲ	by day and night in the steering
TOT A PER	trat a baɲ	the north sea
IO V I NA	ɟuḋ be ɟ ɲa	day and night in the
SU RONT	ro ɲoɲt	this boisterous
NA RA TU	ɲa ɲa to	of the going to
PU SE	br re	was this
VER IS CO	baɲ ɟr co	sea it is which
TRE BLAN IR	tɲe bleɲ ɲaɲ	over to the harbour of the west
AR VI V	aɲ bj r	steering being from
FET U	fad r	far away
54.	54.	54.
PER SA E A	baɲ fa e a	the sea's current from the
FET V	fad r	far away
S T RU S LA	ɟr at ɲo ɟr la	it is also to go is day
FIC LA	feic la	day light

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
PRO SES E TIR	bꞃo ꞅaꞅ e ꝺiꞃ	very safe from shoals
AR SV E I TV	aꞃ ꞅo e ȷ ꝺo	steering this from and to
TA SES	ꝺa ꞅaꞅ	indeed it is safe
PER SNI MU	baꞃ ꞅnȷ mo	sea sailing happily
PONI FET U	ꝑonȷ ꝑaꝺ ṙ	Phœnician far away

55.	55.	55.
PI S I	bȷ ꞅe ȷ	being this in
PA NU PE I F RA	ba no be ȷ ꝑa na	will be then at night in that
TRE X S	ꝺne ca ȷꞅ	going over which it is
F RA T RU SA TI ER	ꝑa na aꝺ no ꞅa ꝺȷ	cause moving also to go by
SI ER	eꞃ ꞅȷ eꞃ	current unto great herself excellent
FUS T ER EC	ꝑoꞅ aꝺ eꞃ ac	easily also much with
SV E SO	ꞅo aꞅ o	this it is from
F RA TRE CA TE	ꝑa na ꝺne ca ꝺa	because moving over which it is
PORT A I A	ꝑoꞃꝺ a ȷ a	to the port from in the
SE VA CNE	ꞅe ba cna	this will be favourable
F RA T RO M	ꝑa na aꝺ no am	that moving also to go on the ocean

56.	56.	56.
AT I ER SI O	aꝺ ȷ eꞃ ꞅȷ o	also into excellent this from
DES EN DVF	ꝺeaꞅ en ꝺrḃ	beautiful the water dark
PI FI	bȷ ꝼȷ	being danger
RE PER	ne baꞃ	the moon at sea
F RA T RE CA	ꝑa na aꝺ ne ca	that moving also the moon where
PA R SES T	ba aꞃ ꞅaꞅ ꝺa	will be steering safe indeed
E RO M	e no am	it to go on the ocean
E HI AT O	e ȷ aꝺ o	it into and also from

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
PON NE	ꝑoꝛe	Phœnician
I VEN GAR	ȷ beꝛ̄ ȝaꝛ	into the head near
TUR S I AN DV	ꝺꝛꝛ ꝛe ȷ aꝛ̄ ꝺꝛḃ	the voyage this in the dark
HER TE I	eꝛ ꝺa ȷ	excellent it is into

57.	57.	57.
AP PE I	ab be ȷ	the river at night in
AR FER TVR	aꝛ ꝼȷoꝛ ꝺꝛꝛ	steering the certain voyage
AT I ER S I R	aꝺ ȷ eꝛ ꝛe ȷ aꝛ	also in excellent this in steering
POP LO M	ꝑob lꝛ am̄	the people of the water of the ocean
AN DER SA F VS T	aꝛ̄ ꝺeaꝛ ꝛa ꝑoꝛ ꝺa	the wonderful current easy it is
SU E	ꝛo e	this from
NEIP	ṅaeḃ	the ship
PORT V S T	ꝑoꝛꝺ uꝛ ꝺa o	to the port and indeed from
IS SO C	ȷꝛ ꝛo ac	it is this with
PV SE I	bꝛ ꝛe ȷ	was this in
SV BRA	ꝛo bꝛaḋ	this for ever
S C REH TO	ȷꝛ ac ꝛe ꝺo	it is with the moon to
ES T	aꝛ ꝺa	it is indeed

58.	58.	58.
F RA TRE CIM TAR	o ꝼaꝛa ꝺe cȷm̄ ꝺaꝛ	o that going over I see from since
SIN S	ꝛın̄ ȷꝛ	that is
A. CCC	aꝛ̄ ccc	years three hundred

END OF THE SEVENTH TABLE.

INTRODUCTION TO IDIOMATIC TRANSLATION.

Before we proceed to the Idiomatic Translation, it may be as well to make a few observations on a passage in the sixth and seventh Tables, in which a different rendering has been made in the latter, from that at first adopted, and also upon a passage as to which information has been obtained since the printing of the Idiomatic Translation, which, being in a different type from the columnar literal trilinguar pages, was, for the sake of expedition, printed before it.

I had been induced to think that the words *Nom ne per*, which had been rendered in the sixth Table, *holy one of the sea*, ŋaoɱ ŋa baɲ, might bear a different and perhaps more appropriate meaning by dividing the first word into two, thus:—ŋa oɱ ŋa baɲ, which gives *the distance of the sea* to all these passages, instead of *holy one of the sea*. This, perhaps, may be the most correct meaning. I have, therefore, so rendered it in the translation of the seventh table. The alteration does not, however, much affect the general narrative, and, with respect to the identity of the Irish and Etruscan languages, it strengthens the evidence in its support, as either renderings are perfect, and the choice is left to be decided, which may be considered most apposite. I thought it necessary to account for the variance in so important a passage. I conceive

it best in all cases, where a difference of judgment might operate, to place every circumstance before the reader, claiming forbearance, at the hands of the learned, for hesitation, in so difficult an enquiry. Had the idea of the latter rendering struck me earlier, I should most likely have adopted it, not, however, without some doubt.

There is another passage in the seventy-eighth line of the sixth Table worthy of particular attention, and which may be noticed in this place, 𐤌𐤋𐤀 𐤄 𐤔𐤍 𐤀𐤐, is rendered *a thousand from the* FIRE *steering*. It refers to the ship leaving the coast of Spain, for *the Turn* (Carne), and mentions the *fire* kept up on the land for the guidance of mariners; and also in Table VI, line 119, the words 𐤔𐤋𐤔 𐤁𐤀𐤔 𐤀𐤓𐤆 𐤄, *three mountains there from*, point out Cape Ortegal too plainly to be mistaken. That there was a fire or light then kept up in that neighbourhood to guide ships, there can be little doubt.

The fact, however, seems to be, that they were near Corunna, where, at this moment, is a pharos tower, called the *Tower of Hercules*, the building of which is attributed by tradition to the Phœnicians, and which has ever been held in the highest veneration in consequence of its remote antiquity.

Laborde thus describes the Pharos of Hercules near Corunna:—

"Upon a very high mountain, a league from the harbour, is raised a lighthouse, visible at least twenty leagues at sea, to enable ships to discover the land of Cape Ortegal."

"In arriving at Corunna by sea, we enjoy an equally beautiful view; upon the right of the bay we see the Tower of Hercules, the castles or forts, and the town; on the left, a light house, Cape Prior towards the entrance of

Ferroll, and a chain of mountains, through which the mouths of some rivers open."

"The harbour is in the form of a crescent; at the two points are the Castles of St. Clair, and St. Martin, which defend it, and a little island which shelters it from the north wind. All travellers have mentioned the ancient tower, which excites admiration from its height, and its strong and solid walls. The Galicians declare it was built by Hercules, whose name it still bears; this is to attribute it to the Phœnician merchants, who frequented the coast, but a Roman inscription has been found which ascribes it to the god Mars. If it be really a work of the Phœnicians, as its antiquity and tradition lead us to believe, this account may be reconciled, by supposing that the Romans, wishing to preserve this monument, and in gratitude for their victory over the Carthaginians, who sprung from the Phœnicians, consecrated it to their tutelar deity. It is also said, that this tower was called *Columna*, whence by corruption *Corunna*."—(Laborde, vol. II.)

The name of *Corunna*, and the *Groyne*, are both derived from the river on which the town stands, *Garonne*, or ȝaɲb aḃaŋ ŋa, *the rough or boisterous river*, as the Garonne of France. The ascription of the building by the Romans to the god Mars, rather confirms the Phœnician tradition, for that alone is a confession of their ignorance of its origin.

The following is the account given of this tower by Mr. Wild, who visited Corunna in 1837:—

"We visited the Hercules Tower, situated at the extremity of the Peninsula, about a mile to the south-west of the town. It is a magnificent square tower, rising at least two hundred feet above the level of the sea, which breaks here with tremendous violence; it stands upon a base of about eighty feet, and is exceedingly well built of hard,

close, white granite, and has an electric conducting wire extending from a small pillar, elevated above the lantern, to a house about twenty yards off. An inscription over the doorway, informs you that it was built by the merchants, or board of trade, of the province of Galicia. It has been erected since 1809, and must be of inestimable value to mariners, as it is seen from an immense distance, and marks the common entrance to the harbours of Corunna and Ferroll; but what adds still greater interest to it in the eye of the traveller, is the fact of its enclosing within its massive walls, one of the most interesting monuments of antiquity—the Pharos of Hercules, the oldest amongst the very few now anywhere to be found.

"The origin of this, (the *original* tower) and its name are involved in much obscurity. The tradition here is, that it was built by Hercules himself. Humbolt mentions, that Laborde had discovered an inscription near its foundation, stating that this Pharos was constructed by Caius Severus Lupus, architect of the city of Agna Flavia (Cheves), and that it was dedicated to Mars. Strabo, indeed, affirms that Galicia, the country of the Galici, had been peopled by Greek colonies. According to an extract from the geographies of Spain, by Asclepiades the Myrlean, an ancient tradition stated that the companions of Hercules settled in these countries."

"There are many traditions in this part of Spain about Hercules, and his companions: and at Betanzos, a few leagues hence, there is some curious old architecture, and also a museum, where they go so far as to exhibit the arms of the hero, and the leather money used in his times."

"Orosirus, a writer of the fifth century, gives an account of a very fine column or pharos, which tradition, in his day, said had been erected by Hercules, on the coast of Celti-

berian Gallicia, as a guide to ships coming there from Britain."

There is some incongruity between the accounts of Mr. Wild and Laborde. The latter says the lighthouse is situated "*upon a very high mountain a league from the harbour.*" Wild says it is "situated at the extremity of the Peninsula, about a mile to the south-west of the town, rising at least *two hundred feet above the level of the sea,*" and that the old tower is enclosed within the massive walls of the modern square lighthouse. Laborde says the tower of Hercules is *to the right* of the harbour, and the lighthouse to the left. Both these accounts cannot be accurate; however, the tradition and history of the old tower is not affected by mistaking its site, which I am inclined to think my friend Wild has, and that the old tower is not *within* the new lighthouse.

The most remarkable circumstance attending this tower is the coincidence of an account of its building being preserved in the oldest Irish MSS., and the most remote traditional history of Ireland, which appears to be but an allegorical account of the acts of the Phœnicians. The Gadelians are, in Irish history, stated to have migrated over all the known world of the ancients, "from their original country to Egypt, from thence to Crete, from Crete to Scythia, from thence to Gothia, then to Spain, from thence to Scythia, again to Egypt, then to Thrace, then to Gothia, again to Spain, and then to Ireland." This apparent rigmarole, in other words means nothing more than that the Celtæ or Gadelians, carried on commercial navigation to and from all these countries, and eventually found their way to Ireland. This is related by Giolla Keavin, an Irish poet, who lived about A.D. 1072, in a poem called *Reim re Riogh*, or the *Race of Kings.*

"Braha the son of worthy Deyaha
Sailed from Crete to Sicily
In four good ships, which after
Bore him to Spain, in the south of Europe."

Braha is said to have had a son Breogan, who had a son *Galamh*, or *the victorious*, who was afterwards in Irish history called Milespan, or Milesius. It is related of Breogan that he *built a watch tower* in Gallicia in Spain, and that there had been traffic between Spain and Ireland previously to the building of this tower, which was for the purpose of assisting in the intercourse between the two countries. Ith, the son of Breogan, is said to have seen Ireland, like a cloud in a winter's evening, from the top of Breogan's Tower. That is, in more simple language, he contemplated the direct passage across the sea, even in the winter, by means of the lighthouse erected on the *Bri gan*, bṗ, *mountain*, gan, *extreme*, or the *farthest mountain to the north*. Whether there was ever such a man as Breogan, or whether he obtained the name from building the tower, is a question not necessary to inquire into, but the fact of such a tower still existing in this spot, and there being the same tradition respecting it in Galicia is a strong corroboration of the truth of the Irish historical tradition.

In the Annals of the Four Masters is an account of this tower, and also in the Book of Ballymote, in the Library of the Royal Irish Academy, is the following passage:—

Baṫ mac maiṫ aṫ bṙaṫ .i. bṙeogan aṫa ɲoeṁaḋ ṫoṁ mbṙeaṫaiṁ 7 in ċaṫaiṙ .i. bṙiṫaiḋḟa a haiṁm a ṫṙṁ bṙeogain .ṁ. aḋ ceaṙ cṙiṙ ɟṙeaṙcuṙ ṫeaiṁḟiṫ .i. oiḋċe ḟaiṁna aḋ coṁḋaiṙc ɟiṫ mc bṙeogain aiṁṫ ṫo ċan ṫilla caeṁan in ṫṙan.*

"Brath had a noble son, viz., Breogan, by whom was

* Book of Ballymote, folio 11, page 2, col. 2.

built the Tower of Breogan, and the city called Brigandsia. From the tower of Breogan, by the bye, Ireland was beheld, on a winter's evening, namely, on the night of Laman (i. e. All-Hallows.) Ith, the son of Breogan beheld it, as Giolla Caemhan has sung:—

STANZA 39.

Do bhí mór camlonn ir cath
fon rírach nearmain millathach
breogan na nglonn ir na nglia
leis do rondad brigandia.

Great skirmishes and battles were fought
Against the renowned Spanish hosts,
By Breogan, of deeds and battles,
By him was founded Brigandsia.

STANZA 43. AND LAST.

Ith mac breogain gu mblaith mbind
tainic dorr aneimh
ire fear toisreach ne threab
do fil noidhrch neart gaidheal.

Ith, the son of Breogan, of generous fame
Was the chief who came to Ireland;
He was the chief man *with a tribe*
Of the valiant and powerful race of Gael.

The meaning of the name *Brigandsia*, is the *mountain most remote*, bri gand ria, and the founding alluded to the tower, rather than a town. The same account is to be found in *Leabhar Gabhaltas*, or Book of Conquests, a History of Ireland of good reputation.

The authority of Keating has been so much stigmatised, by the translation published by Dermod O'Connor, that I

have been unwilling to quote any thing from him, but the original is written in an honest spirit, free from the many absurdities and amplifications of the translator. The translation by W. Haliday is much better. Henry O'Hart, a schoolmaster in the County Sligo, about 1686, made a good translation, the original of which is in my possession. The following extract from it shows that he considered Corunna and Breoghain's Tower the same, though Peter Walsh makes it Compostella :—

"Then Lughaigh, the son of Ith, went to Tuir Breoghan, or Corunna, and showed his father's dead body unto the posterity of Breoghain, &c." Again—

"Then they ship themselves at Corunna, or Tuir Breoghain, in Galicia, (leaving Spain among the forraigners, like a boane among a company of quarrelling curres,) and to sea they goe in thirty shippes, each whereof carried thirty valiant men, besides their women, and a number of the vulgar sorte under their forty-nine commanders, viz., eight sons of Breoghain, viz. Breagha, from whom Magh Breaghe, or *Meath*," &c. &c.

"They all with their forces arrived safe at the haven of Wexford, then called Inbhir Slaine"—that is, *the mouth of Slaney*. It is remarkable that the Eugubian Tables fix upon *Carnesoire point*, round which is the harbour of Wexford, as the western port to which they first sailed and traded.

ENGLISH IDIOMATIC TRANSLATION.

TABLE I.

N.B.—The meaning of each line of the original has been kept within the corresponding line of this translation, which has, in some measure, cramped its freedom.

1. O Phœnicians, this is a statement of the night voyage to Carne (the turn), and of the manner of going, with great science, over by the waters of the ocean.

2. At first the waves were strong and swelling, which continued for a long way from the land, but the knowledge of the moving cause which acted on the sea, in the lonely course

3. from this, on the voyage, and with the moon's light at night, all the way to Carne, by this valuable knowledge it is, when

4. day is away, with the moon, a long way from the coast, it was a certain and safe course in the sea with the course of the tides both to and from that place.

5. The currents, both day and night, and the moon's light will be favourable all the way at sea. Indeed in the night, during the voyage at sea, the moon will give light, and thus light day and night will be in it.

6. Great will be influence of the moon on the current, when steering for a long way from the Mouth, both in going out and returning home.

7. O Phœnicians, it is a very safe and secure navigation this long distance, steering the course by the moon's light to the port in that island, Phœnician, and

8. from thence to return, by the same course, the same long distance on the ocean, in the absence of day, when there is a moon

9. to go with by night from the headland. Going into the port in the day time, excellent indeed and secure is the passage by water

10. at all times; there is also security and happy sailing likewise, as well by day as by night, in the ocean sea. Favourable is

11. the ocean sea, for a long way, both steering out and home, Phœnicians, for that great distance, is to going to that river; then

12. is the sea favourable, a long way, because the navigation is known, very safe also is the steering by night.

13. The course of the current is far away, Phœnician, a long way; also you proceed for a long distance.

14. Even from the first the sea is favourable and for the whole distance.

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15. It is a favourable circumstance also, and indeed it is a great advantage, that the tides go with us on the waves.

16. And also steering by the guiding sign; there is good water freely to go on in the current, on account of the knowledge of this guiding sign, the navigation is a certain voyage to the river.

17. It is also free and good water to steer over the waves into it by day, both to and from also, because of the certainty of the tides.

18. From whence also the navigation is in good deep water; it is right to go in the day time, by day light, Phœnician, there being then a good current to go in.

19. Good is the increase; going with the increase of the water course by day, with the floods, indeed; and when it recedes to the ocean waters, then also there is a certainty of water,

20. both to and from, for then, Phœnician, day and night, in the ocean's waves the water increases, and decreases again in

21. the current with the moon; this will be favourable at night also, going on the sea from the fire (beacon), going with the moving cause, then it is excellent by day.

22. By night the going to it also, when there is a fire beacon lighted, this will be also because there is danger in the river.

23. This also will be certain and safe into the harbour. To and from Carne, (the turn) with the moon, will be good all the way to the harbour, and, also, back again.

24. At night to go on freely steering, being either from or to the port, Phœnician. The whole course, all the way going

25. to it is certain also, because being then the same all the way throughout, Phœnician. To that it

26. is certain you will have a moon increasing while at sea; for regular was the moon and good and certain it is indeed; good it is to go into the river with the moon.

27. And likewise the course of the tides is good and regular, even by night; and it will be good to go sailing on the sea happily, when it is light. The navigation

28. is excellent with this guiding sign, and great happiness it is to be able to go with the moon; as good as to go in the day

29. and by day light, is the sailing on the waters, either to or from the port, sailing on the ocean sea happily indeed from

30. Carne; navigation also will hereafter be fortunate on the waters of the sea being pleasantly and happily there.

31. And then back again, in the course, with light; notwithstanding the distance it is navigating happily the course all the way to that place. There is also the same satisfaction in

32. steering to the Mouth, it is indeed; to that this will be a certain passage over the sea from the river, the passage will be excellent and secure in the night also.

33 This science on the ocean steering to and from at night, by which we can go with the moon's light, Phœnician, because it is a certain passage both to and from the river as by the day.

34. Another cause is that the course of the water of the ocean flows both ways at sea with certain regularity, indeed, by means of the moon's influence on the waves,

35. day and night, in the right course, to that place; knowledge of the sea enables us to go from the fire beacon at night; to go with the flowing tides, and also the important knowledge of its certainty.

36. This will be favourable to sea navigation, and happy also it is at night, and also with pleasure and safety sea sailing happily in it.

37. In the course with light, floating there and floating back again, which will be very favourable, and in the night, by an important knowledge it is a happy navigation of the passage thereto.

38. Also throughout was the going in the night on the ocean to and from, the ocean will be favourable, to a safe and happy navigation by means of the favourable current.

39. Which is a favourable stream in the sea, which current is a great advantage, when favourable, and very safe it is also to a happy sea navigation.

40. It is into and from the river a certain and good guiding sign indeed, very excellent by night; for the same sign also occurs at that time, Phœnician, as it is the guiding sign always.

41. It is also sure to go again by day, and as in day light this causes protection from danger, always when there is moon, going to it in the night, Phœnician,

42. It is also with the moon a security in navigating the sea happily and steering over the ocean to the river in security, and then also

43. into the port is easy when the current is with you and in the Mouth stream under you.

44. Which is the case in the whole course to and from; and safe was the course from below to that indeed.

45. This is a good discovery indeed in the ocean from the Cape on before it by night; besides it was also

46. a means of quicker passage, over the ocean sea, for in twelve moon light nights, by this great knowledge it is well passed over by this science.

47. At certain periods every day there is not deep water in the sea, but the water always returns to it at other periods; always returns with regularity

48. at the current's time; it is always regularly at the current's time in it; at night also it is full in it, always at night it is full in; it is also covered with water.

49. Always it is covered with water; and has much more in it; always has much more in it. Daily it flows in from the head.

50. Every day it flows in from the head; whence causes this sea flood; whence always this sea flood comes. The guiding sign is the coming of this sea flood, when

51. the sea is flowing into it the steering in will be happy, both by day and night, by the moon a long way this, when going by night

52. is favourable. This will be favourable for many nights, both in and out this will be favourable to proceeding steering both to and from.

53. As well indeed it is a certain favourable means both in and out and a guiding sign, Phœnician.

54. The guiding sign on the ocean for a long distance at night in going from the Cape, there will be the fire kept on it, and this will be favourable.

55. Favourable for many nights going on the ocean because the current floats on much towards the Port,

56. from as well as to; in that respect it is certain with the sea, and it is a short passage from the headland, and, also, a very safe one both to and from it.

57. The means of steering over the sea at night is very good, from seeing the fire, and also that the current is sure and certain the whole way to and from.

58. It is thus certain at night all the way, Phœnician, to have a night signal to steer by to that.

59. It is the existence of this at night, and the certainty that the voyage is in the right course over the waves, steering the course at night with certainty.

60. Is a good thing on the water, to have certainty, Phœnician, and the means of going on, Phœnicians, and that cause is understood

61. to go from the Cape to the Port at night, from the fire also, it is day and night in the current. Also by the moon sailing happily from the headland

62. in the night course; again going by night sailing happily, with the light of the moon sailing happily at night was the outward voyage.

63. Steering towards the Mouth also the same certainty of the course of the water to go on in the right track.

64. Sailing at night happily, Phœnician, being then

sailing at night securely and happily at night from this,

65. happy from thence it is to go indeed there being deep water all the way to the river, and the guiding sign in it is,

66. because by the tides the water is made safe both by day and night, Phœnician, all the way it is safe.

67. A long way from the coast is good at night, a very long way, and, from it; which knowledge of the distance

68. will be the guiding sign of the current on the ocean by which the water was caused to go in safety to

69. the Port; knowing these means which operate all the way on the sea; it is all the way on the sea; it is all the way the same as by day; in the sea in going to the river

70. by day, because from the knowledge that at night there will be the moon. This was the science of the sea and the moving cause that enabled us to go so well.

71. Phœnician it is from the head and in the end again to return to the South all the way indeed a long way by night to the Mouth.

72. And that good cause operates both to and from the Port at night to the South, all the way, the very long way.

73. To the end (of the voyage) the steering indeed being by it, Phœnician, this long distance.

TABLE II.

1. There was security, day and night, during the whole voyage to and from the river, Phœnician, from the night precautions and skill, and there being deep water in the river.

2. By this skill in distant voyages of the people of the water to the North, is the sea indeed practicable; secure by day and night, gentle, indeed in the sea, it is by the science day and night.

3. The star also will be the means of steering far away night and day, Phœnician, on the ocean securely and happily.

4. With the moon, steering in the track, in a course steering where there is security; which is derived from the moon all the way to the river, there being also water all the voyage to the river by means of the cause which governs the waves indeed. This

5. great cause of danger, to the people of the sea, by science, will by day and in the night be made gentle; and indeed the sea also.

6. Because the star will be a guiding sign all the time, when steering by night on the ocean, as well going as returning. A guiding sign it is,

7. Phœnician, and, indeed, this also is the means by which the course is steered over the ocean securely, easily and safely, knowing the hill at the Turn (Carne.)

8. It was, in clear nights, the guiding sign by which it is the ocean is passed over freely, and that it is free in

9. the night the means of going all the way to the harbour and from it; the moon also is a great assistance when on the ocean.

10. Phœnicians, navigators of the ocean's water, it is the known guiding sign by night to guide to the river, and also to return by sea from the river.

11. And it is, by certain knowledge of this means, Phœnician, which also was the first success in navigation by which to go over the ocean water, free from dangers, and

12. in a shorter passage, on the ocean, with deep water; then to return, Phœnician, by a shorter way also over a good ocean

13. free from dangers of water; it is indeed a quiet sea, with a moving current; in the ocean will be also to the South; because indeed it is gentle by science in the night.

14. Will be at night, because in the ocean there will be water and security from all dangers, and night will be as safe as the day, both to and from

15. the mountains it will be to the North sea; it is far away, Phœnician, the current runs, Phœnician, and it very obvious,

16. to go with into the distant ocean when it is clear on the voyage; it is, indeed, happy all the way to the North steering by the star.

17. It is indeed steering in security by the star the voyage; the security on the good ocean it is in sure protection, a good security on the ocean.

18. When it is night, the means of reaching the Port by water, and it was a speedy means also to and from the coast at night with the moon, speedy it is indeed,

19. Phœnician. The first guiding signs on the sea, are the mountains; but on the ocean it is the guiding sign when nothing is to be seen but water, the steering then is good.

20. And the guiding sign by science in the night when on the waters alone, on the voyage from the headland, is the moon, Phœnician. And from under the headland

21. the navigation is happy indeed in clear water, by science, in the night, all the way to and from the ocean's headland, by knowledge of the sea.

22. All the way, by knowledge of the sea, is the sailing at night happy, by a perfect knowledge both to and from, by science in the night it is then obvious.

23. The mountains will be happily seen at first, this is from the North, going on the waves indeed in the night, this will be happy from the North the mountains will be first seen.

---

24. Having the land and the moon all the way, to go to and from the river, are the free means by day and day. The means, out of sight of land,

25. will be by the star, when steering night and day out and home, Phœnician; by which knowledge

26. indeed it is safe in steering the course and sailing happily with the moon.

27. It is not always right to go away in the moving flood at night far away from the headland; it is also

28. free from danger, free because, as to that, it is sometimes running from the sea, and steering night and day to and from.

29. When it is the case that the currents are with the moon, from and to, by night then is the night to go, Phœnician, a long way.

30. Then indeed it is safe sailing at night and happy by the moon steering the course at sea.

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31. Also having the current all the way to the river, and having the day, when there, it is the means of going in,

the first time, without danger. Free means as to that it is

32. by night, the means of steering night and day to and from it, Phœnician, that distance, and indeed it safe and happy sailing by night,

33. by the moon steering the course, Phœnician, by this knowledge, to the Port, at Carne, this was the means of going into the river.

34. This cause is influenced by the moon regularly and certain, and it is excellent going by it at night; it is not only a good but a sure and certain mean to go.

35. Which being without danger, and in the night means of going, there is water always with the moving current which removes all danger.

36. This is excellent in going to the head, knowing the ocean, it is certain to go thus on the sea indeed with the moon, which makes night sailing happy.

37. There being water, which flowing with the moon's current into it with the night's tide.

38. The current of water is favourable from the sea, and also having the moon, is a security in sailing in happily at night with water it is then

39. very easy to enter the Port.

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40. People of the water, (navigators,) this will be the first certain guiding sign for you to enter the river by night having the moon light.

41. When at sea you will see the mountains to the north which will be a means of security.

42. In approaching the land they are already seen in the north, as you steer, but there is always danger at night

43. in approaching the land, both going and returning, and therefore keep off a good distance till day light,

44. Phœnician, in the sea current, a long way ; it is safer to do so at night in the sea sailing happily, by the moon at night steering the course.

45. In which course always keep in the current at night which leads to the river below when the tide it is in.

46. That is more. the course of the sea water of the ocean is now free, going from the south, the water flows

47. certainly from the headland over to the harbour.

48. Both day and night, and always is going throughout by this means the steering is, both going and returning,

49. by means of the star, which is the guiding sign, Phœnician, the mark by which,

50. with the moon, at sea, and our knowledge, makes the sea gentle and practicable, by science, day and night a long way on the ocean,

51. which leads to the river sea sailing happily with the moon at night steering the course.

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52. Sure is the passage over the sea to the harbour all the way by these means, and also in the

53. river, because in the day and night, when there will be moon light ; the sea will be gentle by the knowledge of the night.

54. And thus can the ocean be navigated, Phœnician, to a great distance.

55. Sailing on the sea at night with the moon light steering the course.

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56. In going to the south there is water all the way to the headland, it is a long way, but there is moonlight

57. During the time, and by knowing there will be a moon during the night, the sea will be gentle, and the steering will be by science which is in the night both to and from.

58. There will also be the star, to steer by, during the long way over, Phœnician, by which the night sailing will be happy steering the

59. course, steering in a true course.

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60. It is a sure sea, with deep water, throughout the whole passage to the river, a certain means for that long distance because of the

61. knowledge of the currents, and keeping in them, and having the moon's light at sea, this knowledge makes the sea gentle by science in the night,

62. Phœnician, for the great distance, this will be the means of navigating the ocean effectually

63. in the tides courses ; and also being void of dangers in the distant seas with the moon's light. By this knowledge far away

64. from the Western Cape to the Port of the ocean, by means of the moon, going into the river into the Port in the ocean. Also going from the river,

65. by the moon's currents, the sea is practicable by the science which we possess in the night, which the night sailing is happy, by moon light steering the course.

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66. From the headland of the sea the going by night to that island, all the way by keeping a good look out and observing the tides the passage is free from danger.

67. There was danger at sea in going without the moon light but with the science by night the sea is practicable.

68. And also having the star when far away as a guiding sign to steer by, Phœnician, a sure guiding sign,

69. to steer, both to and from, in the night by this renders

the sea sailing happy, by moon light steering in the course.

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70. From these causes our proceeding on the sea are sure all the way having much light on the ocean in the absence of day.

71. From having a sure knowledge that there will be moon light on the sea it will be practicable, by this science which we have in the night to and from that far distance free all the way to the river.

72. Being steering far away with the north stream and then back again, Phœnician, it is safe and happy sailing at night

73. steering on the sea; the steering at night is without danger to the Port, in certain knowledge thus going on the ocean at night pleasantly.

74. A long way, it is clear in the course of the tides on the ocean from the headland at night, having the light of the moon at night, and light during the long passage day and night. From knowing that the moon

75. makes the sea gentle; in science, by night in the going to the south, in the sea having the moon at night, in the ocean, by which means

76. being always sure of the Port in the Island, from knowing the hill, it is very pleasant to go on the ocean; by these means it is indeed so

77. always; indeed both day and night it is clear, because we can see the course of the tides, and by this knowledge, the sea is practicable and gentle. By which science in the night

78. it will be excellent going on the waves of the flowing sea, and a short passage also it is, by reason of going

by night on the ocean, a great means, Phœnicians, this is a great means

79. of going to that Port ; and from the hill, also, very good to go, and it is free to the river.

80. With great security it is free and protected ; also it is indeed sailing by night happily.

TABLE III.

1. The means of going on the waves, and the land marks.

2. Into the harbour the course it is excellent, the coast trends in much also to it.

3. It does indeed, which knowledge is required to go into it in the true passage at night.

4. When also it is easy with this great knowledge and with the moon it is happy.

5. Which going in from the headland is without danger in moonlight along this coast;

6. This is the guiding sign when the moon is increasing as is the current with the moon;

7. At night, going favourably, from night to night with the moon as the guiding sign.

8. By it will be to proceed the whole voyage, it is a guiding sign and there will be deep water, Phœnician.

9. All the way this is a means under us indeed to go safely with the moon.

10. This will be the guiding sign during the whole voyage at night.

11. It is easy and excellent with this to go during the whole night and the means of proceeding at night

12. Steering. It was also the moving cause which carried us on in great knowledge from the headland without danger to and from.

13. Then to go also to the east headland of the coast, is certain and the means of proceeding to it.

14. Also the guiding signs, by good knowledge of the coast, from this it is excellent into the harbour.

15. From the coast, all the way to it is excellent, there being deep water; it will be also on

16. the left hand; which, being well known and having the light of the moon, will be quite safe; from this great knowledge of the island,

17. at night, even at night, the water is without danger, t' is indeed, Phœnician, then at sea

18. from the headland of the sea to go to that certain; also, by these means, at night into the Port

19. is easy indeed, Phœnician, with deep water, and then is the sea without danger to the navigators.

20. It is certain, as to that, to go also at night, and by this the going will be easy indeed.

21. Phœnician, then is the sea with deep water, and it is without danger to the seaman all the way.

22. Which it is also at night, by following the guiding sign, freely floating on in the voyage steering by the stars.

23. Also from the Mouth there is water; knowing these means, and the moving cause, which is the moon; it is from her indeed from whence the voyage is accomplished

24. by night; by the moon indeed it is that the voyage is made in the true course at night in going from Carne. (the turn.)

25. The moon also is now known to be the great cause by which the water is moved, the moon itself is the cause.

26. Great is the discovery of the moon's influence on our proceedings, it is indeed, and excellent to go in.

27. Much this cause operates in keeping the course correctly at night to (the turn) Carne, the moving cause also assisting; which was a great knowledge

28. acquired of the moon's moving the water; much is done by this discovery indeed.

29. During the voyages, both to and from the hill, it is excellent with the moon to go in the moving current.

30. The moon also is the cause of moving the water at the mouth, where the moving cause commences.

31. From it continues the whole voyage indeed.

32. The navigation of the whole voyage will be in it, it goes at the same time.

33. This is great knowledge to possess of the course of the water and to go in it with the moon.

34. Then is the moon the true cause of our steering the true voyage, going in it at the increase of the moon.

35. Indeed it is the guiding sign in danger, both to and from, in steering in this true voyage.

NOTE IN THE ROMAN CHARACTER.

1. At the mouth of the sea in the coast, by the law of the currrent, the moving cause is very strong and must be observed in steering in

2. when the moon is full, for four nights, which is the guiding sign, as it becomes weaker after that, but then it is full, deep water, and safe.

3. From this happy knowledge in the dark navigation the moon was the means of steering. And during six days of the moon you may go into it from the sea.

4. Such is the law of the current, which governs the

moving cause, and the knowledge of this guiding sign is great, which is very obvious when the moon is full.

5. From the east mouth of the ocean, this navigation is free and certain with it for ten nights, after which from the eastern head mountain, it is five more to the headland;

6. after which it is certain, going on the flood safe from it, six, when the water will be in it, by the force of the current, and excellent it is to go with the moving cause.

7. This knowledge also is excellent from its certainty, because the moon will be full at night, and the guiding sign for six nights, when there is plenty of water, which, being full in,

8. is both excellent and safe also from this happy knowledge in steering in the dark; because, in this navigation, there is no moon for six nights;

9. after which the stream becomes again strong, the influence of the moving cause is very strong on the coast, which is very obvious on the day the moon is full;

10. then the mouth of the ocean is full of water, and the steering in it free and sure; then, after fifteen nights, again the river and the moon is full, and so continues for six nights, when the steering is safe.

TABLE IV.

1. From this then, by possessing a knowledge of the guiding sign, it is good,

2. and also, indeed, safe, to go steering from

3. the coast outwards in this current to go on the waves, indeed at night, it is very happy and very good from

4. knowledge of the hill, and also of the tides from the coast during the voyage outwards. The tides'

5. motion was a guiding sign; and also when returning, the moon was the

6. moving cause of going quickly, and when known it is easy,

7. and as secure as by the day; the hill may be known, and discovered on the voyage at night, by the moon,

8. with as much certainty as by day. This is also in the current with the moon, in a

9. night on the voyage on the ocean, to, as well as from, the south, is the chief guiding sign on the voyage, knowing there will be moonlight with the current

10. by night on the ocean from the coast; indeed it was the moving cause of going to the south at night on the ocean.

11. By this perfect knowledge soon there will, be navigation over the ocean water, both out and home, indeed

12. both an excellent and a short sea, with deep water, with the moon, and the currents being guided by the moon at night on the ocean,

13. as well as by day going north; it is from this science steering for the head, as by day going on the ocean

14. into the ocean sea; and from it with this, then as in the day also, going to the river as with day,

15. very happy on the distant ocean, and then to the hill knowing it; this also freely to and from,

16. knowing the hill, and being certain, makes it pleasant both to go to and return from it;

17. and then also it is most pleasant to know there is deep water, to enter the river. Light

18. to the south there will be during the whole time to and from, by means of the moon; taking the proper time of the moon it will be with you all the time.

19. To the south it is also certain, for the same reason, there will be water in the course. To the south,

20. now that there will be the security of deep water over all the ocean, from this manifestly to the river;

21. which, when in the south, knowing there will be good water in the sea for steering to Carne (the turn), by a short passage

22. from this and then back again, and that the currents will be favourable as well by day as the moon at night, all the way

23. it is very happy in going southward to the ocean's headland; it is also very safe to go on the sea in the moving current.

24. Also by this important knowledge of the tides in the sea, will be the proceeding in them; in the tides at night, by knowledge, as in the day and night

25. over all the dangers of the sea; by knowledge, night and day, of the tides of the waters will be an advantage indeed.

26. It is clear then by night on the ocean it will be favourable, and was happy to the

27. people. The moon from the headland, on the tides water, will be favourable in the going out and

28. returning, knowing that this will be quick, and being in security by going in that moving cause at night.

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29. This great knowledge of the tides of the sea also, and the set of the currents of the tides, renders the sea gentle,

30. by this knowledge day and night all the dangers of the sea are over. By this knowledge of the influence in the day and night of the moon on the currents,

31. will be our going; also steering by that star by which we proceed at night on the ocean

32. sea, from the ocean's great mouth, will be the great means of navigation.

33. It is, and will be, that the navigation on the ocean is excellent, from one part of the sea to another.

34. Likewise being able to steer by night as well as day so satisfactorily, this will be a great improvement to navigation,

35. and most excellent, knowing that there is deep water under the seamen, and having also the light of the moon.

TABLE V.

1. It is indeed an excellent navigation both into the port and from it into the ocean, for there is light both by night and day,

2. it being clear weather with the land mark; there is also a guiding sign all the way at night, and by that science is the going on the ocean. This is very

3. excellent, and also very safe; the water is deep and good, which is a happy circumstance at night,

4. for the people go in safety; both in and out of port, in the night with the moon's light as well as by the day. Indeed it is by

5. steering during the night with a good moon, which is so very satisfactory.

6. The night is thus happy when steering into and from the port in the currents with the same security as by day.

7. It is also safe, and the way to the Turn (Carne), and the way on the ocean, is known, it is pleasant at night by the light of the moon.

8. The course is also pleasant, steering on the sea towards the mouth,

9. it is indeed. As to that it is equally favourable, as we have the light, whether floating to the south or from the south, and

10. the water is excellent for successful navigation, and it is happy for the people to have the moon's light at that time.

11. For it is fortunate for people to have the light of the moon, as it is by day on the sea, sailing happily and going into the river with light.

12. For it is fortunate to the people when they have the light of the moon at night, and they can have it.

13. When they have the moon's light they feel confident, the water is excellent, they know the appearance of the hill, and there is always deep water on the lonely ocean,

14. and during the night there is no fear. They know the hill well, and the course of the tides, which is a good thing in going in or out of port.

15. It is observing all these with carefulness which renders all things safe at night all the way ; and it is equally safe going to the south.

16. The current of the stream is good going out of port as well as to it ; it is favourable both to and from.

17. It is then clear by the night current as well as day, it is pleasant to go on to sea with the tide

18. when it is favourable. It is observing all these when at the entrance, either going into port or from it, and taking advantage

19. of the tide's course, rendered pleasant to go in the sea on these voyages, when the sea itself is favourable.

20. It is by observing this indeed when at the entrance, going either in or out of port, and it will be the guiding sign on the ocean.

21. The water is much in with a full moon at the mouth, at which time it is clear

22. of danger steering, and this knowledge will be a favourable moving cause going either in or out of Port.

23. It being then clear of danger, there being deep water, under which is favourable to a successful navigation.

24. It is always fortunate for the people to have the light of the moon, it is then clear going the course with light.

25. It is the same going to the south, it will be favourable to a successful navigation during the night.

26. It was fortunate for the people to have the moon light, it being then clear and safe going in at night by the land marks.

27. At that time the steering into the river will be clear of all dangers, and excellent indeed is the river.

28. The leading sign (land mark) is then clear, and a security in steering in

29. from the head; and, again, going to the south the navigation is always happy; it is, whether

30. to the coast or from it, indeed Phœnician, it is a way equally happy,

31. because the moon continues both ways, when far from the river, and when indeed near to the Port.

32. With the full moon at night, the waves indeed are always excellent along

33. the coast, Phœnician, and by the same cause also in the far west.

TABLE VI.

1. It is a very great distance from the western headland over to the Hill of the West, and there was great difficulty in proceeding so far; but by knowledge of the influence of the moon on the currents of the sea, it is now easily passed; steering by this science of the star will be both by night and day, to that great distance, Phœnician.

2. It is very far, but it is a safe and happy navigation, by these means, very safe, steering to the west as by day light, both outwards and homewards, going from the coast of the west headland of the sea to the western harbour, or back again.

3. By this knowledge also the course in the western sea is certain to the Hill of the West, and without danger from rocks, by means of the moon, the long distance; by this knowledge of the currents of the sea, and sailing by the moon light, the north sea is crossed by night and day, Phœnician; the means are known by which to steer in the sea's current a great way

4. from this coast, in the going from the western headland of the sea over to the western harbour. It is a safe and happy navigation with deep water, free from danger, beautiful all the way into the river, very safe it is to the land as by day light.

5. It is also in the night as certain a passage as by day, when the tides are favourable in the sea, and mov-

ing with us, and great care should be observed, during the long way, to keep in the current

6. with the moon in the sea. By this knowledge the north sea is to be passed in the day and the night, the navigation happy in the course with the tides. In the course of the tides, both to and from the river, which was by knowing the importance of keeping in the current, and knowing also the days when they would have the moon at sea.

7. The north sea is navigable day and night by means of the most illustrious holy one of the sea, the illustrious guiding holy one of the sea, to the land at (the Turn) Carne will be found; and with the moon, and this knowledge, the north, by day and night, through the most illustrious holy one,

8. the great guiding holy one, this navigation is discovered to that lonely distance, even to and from the river. This was the result of the knowledge of the currents, which prevail all the way from the Frith, (Strait of Gibraltar), to that lonely distance, and to the river, all is to be ascribed to knowledge of the currents and going in them.

9. Thus, by this good means, Phœnician, happily sail we at night; the means of sailing at night it is from this navigation, happy, by knowledge in the currents, even to that lonely distance by the currents; so good a means it is at night, both in the day, and in the night, you have the moon, and by this knowledge the north sea is passed in the day and in the night.

10. The most illustrious holy one of the sea, the great guiding holy one of the sea, from whom is knowledge of the currents to and from, having the moon; by this knowledge, the north sea is passed in the day and night with a

full moon; by this is the navigation to the north, by day and night steering over the dark swelling deep.

11. Even in a night voyage, skilfully over the deep to a great distance, danger ceasing on the sea; and it is also safely steering to the river in a certain course; both to and from the land it will be excellent; so it will be to and from with the moon, and very easy it will be by this knowledge both in the day and in the night.

12. This knowledge, of the passage being free, in certain currents from this with the moon, is from the most illustrious holy one, the great guiding holy one, by which we know that in the northern ocean, by day and by night the passage is free in the currents of the ocean all the way.

13. With a full moon, by such knowledge, very excellent is the navigation steering northwards by night and by day. By the holy good Nerf, the navigation is good going on by night from the Frith as it is also to it; because the way will be into it under the land, as will be the steering from hence

14. to it with the moon, and with knowledge to the north by night and by day. The most illustrious holy one, the great guiding holy one, from whom is the knowledge of the current, to that unfrequented distance, so good on account of the means at night, by night and by day, with the moon on the sea; and by that knowledge

15. on the north sea, by night and by day, the most illustrious holy one of the sea, the great guiding holy one of the sea, from whom is the knowledge of the currents, and all that occurs to that unfrequented distance. As well from as to the Frith, in the course of the waters,

16. this is a happy course, when the moon and the current increase at night on the ocean; adding much agreeable

information, of its safety to and from it on deep water, which, by observing the course of the tides in steering, is excellent. Another consideration

17. also is, that it is shorter, and that there is deep water in the course of the tides, which is a good thing, and an assistance; it was equally good along the shore, and this means for ever will be a happy consideration, that the water is free, which is a mighty security from shoals, and a happy navigation of the sea

18. from hence to the river of the country, in swelling and dark weather, to and from, going with the currents in dark weather to and from.

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19. Going from the western headland of the sea at night is admirable all the way; by observing this all danger may be avoided, by knowledge of the sea and with the moon; by which knowledge the north sea is passed by night and by day, as it will be to and from; by means of the star, far away it will be excellent.

20. Excellent indeed, Phœnician, far away steering being by it, far away; it is safe and happy navigation; very safe it is by this guiding sign, it is as good at night, by these means, as in day light; an excellent navigation it is from the western headland of the sea

21. over to the western harbour.

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22. It is now certain that the western sea is excellent, far away at night, when there is a moon, and with this knowledge, and with the moon there is the means of passing easily by night and by day; it is free a long way from the current of the Mouth to navigate from as well as to it, Phœnician.

23. For a long distance below it is safe from shoals, and a very happy navigation it is indeed to go, and as well at night as by day-light. This navigation it is as well outwards as homewards, over to the western harbour, by means of this addition to our valuable knowledge.

24. Indeed it is a great advantage, the possession of this addition to our knowledge, to go from this, which has improved our comforts and conveniences, on going hence on the sea by the course of the tides; even at night to go pleasantly exploring the ocean far away in the sea from the western cape by the currents of the ocean; it is now a good

25. navigation, selecting the time also by which to steer in the course of the tides. The proper course of the voyage from the western cape, which by these means is now excellent and without apprehension; we now can sail happily in the course to that unfrequented distance.

26. Hereafter this will be from the Cape, as it was before, with the moon, by day and by night on the ocean; having the moon, by which knowledge all is easy at sea in the night as in the day; by the most excellent holy one of the sea, the great guiding one of the sea, we possess the land of the west, so valuable in this, that with the moon, and this knowledge, all is now practicable. Indeed it is

27. by night and by day, the very illustrious the holy one, the great guiding holy one, the navigation in it to that lonely distance from the Cape, and also back again, to go on the ocean this will be excellent navigation; from the Frith to that unfrequented distance, both from the Cape and back to it, by day and night, at sea with the moon.

28. Day and night in it to that great distance, exploring the sea pleasantly, on the ocean, going in deep water

with the moon on the north sea, which, by this knowledge, both by night and day, from the most illustrious holy one of the sea, the great guiding holy one of the sea. At sea with the moon

29. day and night being in it, along the great coast, and from this, having the sea, and knowing you will have the moon, it is a short passage to the coast and from it to the north. By night and by day there is a great navigation, a wonderful discovery has been made this voyage, a holy one, indeed, this was in the ship, so long in the sea by night and day with the moon ;

30. by night the sea is navigated, and the course is as clear as by day ; it is well ascertained by the moon at night, and easily made out ; even in the dark is it now well defined, and by man has been traversed and measured, and is as practicable by night as by day, being a quiet navigation both to and from the west, as indeed it will be hereafter,

31. on the ocean, with the moon day and night, on the sea. Thus navigating, it is indeed very good exploring the sea, and pleasant to go, there being water free from dangers on the ocean, and with the moon being upon it day and night. Knowing both going and returning from, you will have the moon ; it is easy indeed by night and by day on the sea, both by night and day ; going and returning

32. with the moon, excellent knowledge, to the north navigating by night and by day steering, by the assistance of holy good Nerf. Navigation, it is happy, going in the night, by which you may now go both to and from the Frith, away from as well as under the land ; this will be out and hence with the moon, and by knowledge from the north

33. by science in the night and day, from the most illustrious holy one, the great guiding holy one on the sea; by the moon day and night the track was free into it; by the moon and by the skill on the north ocean by night and by day: we were on the ocean sea with the moon day and night in the track, quite free day and night in it, the track on the ocean free to and from with the moon. With great skill

34 indeed steering easily by night and by day. From holy good NERF the navigation is happy, when we have to go by night to or from Frith, the track will be free into it under the land; this will be for a long time to and from with the moon, and with knowledge of the north in the day and in the night, by the most illustrious

35. holy one, the great guiding holy one of the ocean and the moon, by day and by night, to that unfrequented distance exploring, it is pleasant to go, the sea moving with you, and deep water, and with the moon in the sea, which by this skill in the north sea by night and by day, through the most illustrious holy one of the sea, the great guiding

36. holy one of the sea. Being on the ocean, with the moon, day and night, to that lonely distance from the Cape, there being deep water and it will be happy to go on in the currents.

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37. It is now as pleasant to go navigating on the sea as by day, particularly when the moon is full; it is a great advantage when far away from the western cape, exploring the sea in the currents, as on the coasts, navigating happily, it was as safe to go as when on the coast at night pleasant by this happy addition to our knowledge.

38. Very safe and excellent, is the law which governs

the waters and course of the tides in steering and exploring the way to the west; cheerful it is to go on this sea, it is a good sea, and admirable is the law which has been discovered that governs it to and from. It is a pleasant discovery and addition to our knowledge of the distant and lonely waters,

39. even the course of the tides on this ocean sea, proceeding in the sea daily, with the influence of the moon on the ocean; to the navigation, and going on the sea, the guiding sign is the law which governs the waters by which it is pleasant to go; proceeding in the track on the ocean sea is good, it was so, and it is now easy, and in that respect excellent.

40. The waters are clear (of rocks, &c.) to the Mouth from the distant waters, pleasant, and it was as good to go upon them with the moon as it is by day; the course now is easy for that reason, and the waters clear and deep to the mouth current from the waters lonely; this will increase, and the night will be pleasant with the moon to the river.

41. This is free for ever, it is and will be both to and from, and to admiration happy and free, to this in steering the skill was protected from shoals the course now is easy and free; this is a mighty protection, it is a protection from shoals; happily navigation

42. increases, for on the open sea it is easy.

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43. This was a security, by day and night, Phœnician, when wandering far away, there being (deep) water in the voyage outwards; by these means, a long way, as it is from this coast, for a great distance, people of the sea, it is a quiet sea steering by day and night. On the north sea day and night steering will be by that star far away,

Phœnician, a great distance will the steering be, a very great distance; but it is a safe and happy navigation, very safe from shoals, it is as light as day steering, both to and from, it is also prosperous, on this sea over to the western harbour.

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45. It was a prosperous day, from this protection of the moon giving light as day, to go north by water over to the far distant river, free from danger a great distance, people of the sea, in proceeding to the north by night and by day; navigating, in the north sea by day and by night, it will be both to and from; by that star steering when far from land.

46. Being then very far into the sea, Phœnician, far away, it is safe and happy navigation, very safe from shoals, for there are none, as light as day on the ocean steering; both to and from it is a prosperous going all the way from this to the harbour of the west, which is at Carne (the Turn),

47. it being quite easy, and all the way happy; from this it is wonderful, and indeed it will be hereafter defined and easy to that river, because it is free both to and from, to go on at night even into the harbour from the sea; by means of the moon it is indeed you can go into the harbour.

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48. Phœnician seamen, the means to go both to and from that river are now excellent, exploring along the coast, so far it is quite easy, and, from it with a strong moon, being near full, it is also prosperous to go; it is protected from danger outwards and homewards, very good to go, and prosperous also in that day to go, the current being the means

49. of going on freely at night as with the day, being equally in security from danger on the sea. The navigation then is good and happy on the ocean, having the moon both outwards and homewards, it is as well as by day, in the going to and from the river, it is shorter and very agreeable with clear water, Phœnician.

50. These then are good means in the navigation from this, for steering truly, and also because there is deep water, a much shorter passage, as well as a certain one, steering over the ocean to the river; it is indeed onwards from this excellent, prosperous, and beautiful, throughout; this is advantageous, with a sure protection going from the mountains of the coast on the voyage

51. on a calm sea, Phœnician, by the guiding sign to the river calmly on the lonely waters; to that river it is as by day, the steering means will be beautiful, and from it safe also to the north, by science day and night, exploring from it to go advantageous also and secure from danger in the night by means of the deep water for the ship to the river.

52. At night the ocean's waves from the headland are high, but secure as in the day, although dangerous, at night, as in the day, the dangers may be avoided, and deep water, safe and good, will be found all the way to the river in the current; by the moon into the river from the ocean;

53. into the river, from the solitary waters of the sea it is the guiding sign, and flows to the north from the ocean, and with it steering is good from that indeed into the river. The voyage is quite happy, all the way safe, to the north steering

54 far beyond the windy coast, a very great way beyond that to the First Turn (*Tuscer*) of the navigating

direct course, to the certain deviation, of the holy and illustrious one, a great distance, people of the water, and also to the west from it. Then, people of the water, you will be near the river;

55. and it is a good port, O people, with good water, and a safe navigation; indeed it is great distance, but it is shorter from the coast, and very excellent navigation all the way on the sea during the whole voyage over. The knowledge of the land is the guiding sign on the ocean from which there is great protection. The mountains and the land

56. are seen from the water in the day time, as you approach, from the ocean, and are a guiding sign by day and night; and you may approach the coast in safety when the mountains are seen, after which the land becomes clear, and you may steer in the current to the river with the moon from the north headland of the ocean to the headland of the ocean by the moon.

57. The promontory at the head of the coast is a good (guiding sign) land mark, as are the mountains of the country, seen from the ocean, which renders the navigation very happy, and it is thus this voyage, both to and from the headland, in that respect possesses the free means of passing free from danger, free entirely,

58. and in that respect is excellent. The current during the voyage is free from danger, perfectly free, and in every respect excellent indeed is the north ocean throughout to and from; beyond that also to the first shelter the navigation is safe and good, in certain safety. Then good

59. to the north steering for a long way beyond that, windy coast, a very great distance beyond it is the *first turn*, (Tuscer) the deviation from the direct course, and

the sure turn of the holy illustrious Nerf. The possession of this science, this knowledge of proceeding by day and night from the Mouth indeed,

60. and also to the Mouth, in the voyage over the ocean, is a mighty improvement in the navigation of the waves by the ships, and more happy is the proceeding to and from the headland in the current over the waters every day.

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61. Free as to that it is to the north from the headland, free from danger, altogether free, and excellent is the current all the voyage. Free from danger, entirely free, and in that respect excellent to the north from the great continent will hereafter be the course of going, when the moonlight is good, to the people steering to the north, steering by science, day and night steering

62. to the north, by this science day and night, is the going in this navigation, so important is this knowledge of the west by day and night, it is to go from the Mouth to the west, and from the west to the Mouth, sacred and excellent the navigation, so sacred at night it is indeed, and wonderful this discovery of the influence of the moon on the water,

63. daily it is to and from. By knowing this increase of the sea day and night on the coast, the navigation it as good to the river, as it is into the river. Wonderful is this consideration, that you are able to go from that headland at night, with a guiding sign all the way to the head,

64. to go exploring with advantage also from this along the swelling coast, by night happily as by day, it is now upon the lonely waters with a guiding sign in that ocean, from the ocean's headland, with a good guiding sign, is indeed good from this head

65. exploring with advantage from the coast, also sailing on at night happily, from the coast exploring with advantage also as by day ; indeed upon it with deep water, from the mountains on the voyage, to the north it is, and it becomes better as you get further from this headland.

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66. There is indeed deep water in the sea all the way from the Frith to the land mark, which water will be the means of navigation. This discovery is the more wonderful in the night, it suddenly changes as in the day, and becomes free to and from.

67. It is indeed thus throughout the ocean, the navigation is free, steering in a sure course from the coast as well as to it ; it is certain, to and from, that, by this knowledge, the navigation will be free, surprising is this discovery. Wonderful is this

68. day which has so much improved navigation, in which good night navigation is established, it is indeed good steering towards the river at night, good navigation it is indeed, it is as with day ; it is now steering a sure voyage from this. Now is established

69. the means of steering free to and from ; and wonderful will that navigation be ; wonderful in the course of this discovery ; wonderful that we have now a safe and happy navigation in the night ; steering safely from hence in the night, and safely returning with a good navigation ; it is indeed a good navigation, safe steering it is a safe navigation in the sea

70. with a daily cause ; it is indeed happy, to the north by science, it is good by day and night. It is free, better, shorter. and safer also as it was by day,

71. both to and from indeed it is free for ships. Hap-

pily from this the ships navigate to the west freely, to and from, in the wonderful current below, where the swelling waves are at the coast, as in the day.

72. It is quite easy both to and from; happy and easy it is also to and from by night in this steering; thus, in the west, wonderfully safe are the night tides at all times in the sea by this knowledge; indeed,

73. navigating the sea in a certain voyage throughout the night from the east by means of the moon with a strong light at night; excellent this indeed is, and wonderful to go to it also with deep water.

74. A great advantage and safe in the dark is the increasing of the current by day and night, as with the day, from the ocean, this happy increasing in the science of navigation in the west sea.

75. It is indeed as with the day, to and from, happy are the means of proceeding with deep water by night, so secure and so wonderfully, to the north so advantageously in a good current, calmly and secure, both by night and day;

76. so wonderfully to it, and then calmly back again, which is a wonderful navigation to be able to go freely, both by night and day.

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77. Wonderful along the coast to the north country will be this known navigation, all the way on the western sea; at night the means also of going to and from the headland freely in good water; it is excellent also, as along the coast all the way will be with deep water.

78. It is always safe and deep away from the coast, and calm and safe for a thousand from the fire beacon steering, and with a good guiding sign all the way, good for ever and ever over the solitary distance will be the sea know-

ledge, it being a gentle sea all the way to *the Turn* (Carne), good

79. going, in the excellent course of the tides, as well as by day, by means of the light of the moon; and then it is a measured navigation, a quiet and excellent track to this good Turn (Carne), the sea is a measured and good navigation.

80. A great advantage also of the going to the north it is, and increasing this will be for ever; with the moon, on the voyage in the current, steering the course, from this wonderful discovery of the means, so surprising, this is wonderful, and makes it free and quiet for ever.

81. Wonderful to and from in the night in which the navigation is good, even at night the steering it is indeed as free from this, as by day; steering, when there is a strong light of the moon, it is free over the ocean,

82. with security from danger to and from steering away in the voyage to and from (Carne)* the deviation. This hereafter will be wonderful, even the surprising discovery of going in the night in a safe navigation, a good and safe steering.

83. A good navigation it is indeed by these means at night as by day, it is a safe navigation as by day from this over the sea, to the north, by night as by day, it is good in it, very good indeed it is, very good so far it was down in the west in the distance from the coast at night in the west,

84. for the people of the sea, because there was always moonlight, deep water, and excellent sea, wherein to navigate; it was good both to and from, and will be exploring the sea, which extends to the western harbour; when it is with the increasing full moon

* Carnesoire.

85. then at night it will be excellent; but then it will be again without it; when it will be dark, and, for some time little of the moon, when it is dangerous, (or without it), to approach the coast from the sea, going from the west hill to the coast.

86. but the middle sea from this at night is excellent.

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87. Such were the means of the going in the course to and from the Cape of the western headland over to the west harbour by day and night, it was by steering in the night much was accomplished and so great a distance passed over

88. in it without difficulty; because we had the light of the moon in the sea at night, from which knowledge the sea was deprived of its terrors. By science day and night we were in it; by the great illustrious holy one of the sea, the illustrious guiding one of the sea, it is now and will be easy to pass it to the Turn (Carne), from this with the moon, and by knowledge of this

89. to the north, both by day and night in it, most excellent; by the holy one, the great guiding holy one, this navigation will be thus in it to that cape, and from it; this, which was by day so difficult, at night is now navigated from the Frith all the way to the Cape.

90. This, which in the day time was a difficulty, is now without any, even at night, to and from it on the sea with the moon, there being water, with the moon; by this knowledge, from the most illustrious holy one of the sea, of the north sea, both by day and night,

91. the excellent guiding one of the sea, that which by day was full of difficulties, at night now on the coast is excellent, from this sea in, from the science of the moon in it; shorter from the coast it is indeed, to the north and

good ; day and night in it the navigation is great. Wonderful this discovery

92. for hereafter the ship's voyages will be under this sacred protection, and without difficulties on the sea in a defined course, as they are by day, the sea will be traversed ; it is now measured (laid down as in a chart) at night it is measured,

93. in the dark it is defined, and may be traversed by man steering onwards in the night by a short and certain passage, both outwards and returning, safely, speedily, and without difficulty. This was done by

94. having the moon with us at night, and deep water, these means, removed difficulty at night ; both to and from with the moon, knowledge in it both to and from, to the north day and night in it, without difficulty to and from having a good moon.

95. By this great knowledge the navigation to the north day and night, steering in it. By holy good Nerf the steering it is happy to go on at night hence, and it also good to go from the Frith as well as to it ; and, under the land, it is and will be good steering with the moon both to and from. With this knowledge

96. to the north both day and night, and the most excellent sacred one, the holy one guiding there will be no difficulty being in the free track with the moon. By this knowledge it will be free to the north, both day and night, without

97. any difficulty ; the track was quite free with the moon. In great knowledge was the north navigation in the day and in the night by the guiding of the holy good Nerf. Navigation it is happy to go on at night ; going on in the night from this also the track will be excellent.

98. Free under the land it will be to the Turn, this

will be with the moon to and from; to the north it will be both night and day; the most excellent holy one guiding, the holy one removing all difficulties to and from this. Such

99. was the sea with the moon there being water; with the moon, and by science, to the north both by day and night in it, the most excellent holy one of the sea removing all difficulties to that from the Cape.

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100. The sea, with the moon, will be to that without obstruction to and from, the waters being influenced by the moon on the voyage in the sea; by which knowledge of the north sea, both by day and night, and the most excellent holy one of the sea, the excellent guiding holy one of the sea removing

101. obstruction when on the coast from this; and also the passage over the sea is made much shorter from the coast to the north by this knowledge of the moon and proceeding day and night; navigation will in ships now be great by the wonderful discovery, voyages hereafter

102. will be in an excellent defined course, without difficulties or obstruction in this sea, the sea will be traversed, it is now measured at night, it is defined; the sea, it is defined, even in the dark it is defined, by man it is defined, and admirably

103. it will be navigated by a short and certain passage outward, and returning safely, speedily, and without obstruction on the sea, and a good navigation it will be with the moon, there always being a current in the water without danger or obstruction in it,

104. both outwards and homewards, with the moon; and knowledge both to and from, to the north steering both by day and night, without delay or obstruction, to and from

with the moon, in excellent science, to the north steering, by science, day and night steering. By the holy good Nerf the navigation is a happy one, to be able to go on in the night.

105. This knowledge also enables us to go to the Frith by night, that being both to and from in sight of land, but it will also, to and from the Turn, by the moon to the north, both by day and night, by this science, from the most illustrious holy one, the great guiding holy one, without

106. hindrance, by being in the track, which was free by the moon; and by this knowledge of the ocean the track will be to the north, both by day and night; without obstruction, as the track was found in the ocean quite free and excellent with the moon, by this knowledge steering to the north,

107. steering on both in the day and the night. By the holy good Nerf the navigation is happy, being able to proceed at night from hence, going to and coming from the Frith by a free and known track; under the land it is, and hereafter will be to and from with the moon, and by science it will be to the north,

108. both by day and night, most excellent, the great sacred one guiding, without meeting any hindrance, to that unfrequented distance on the sea, with the moon going on the waters of the sea, far away by the moon, by this knowledge, with deep water, this will be both by day and night excellent;

109. the holy one of the sea guiding with excellent navigation, with holy protection against hindrance and dangers, to that great distance from the Cape.

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110. There was no obstruction in it for that long dis-

tance, because the moon-light continued the whole way, and there was nothing but water, and the guiding sign was the moon over the north sea, by day and night, by science from the holy one of the sea, even the holy guiding one of the sea, without any

111. obstruction being found in it from the great coast, and it is a short passage over the middle of the ocean ; this knowledge makes the passage short to the north from the coast of the ocean ; to the north in the ocean, both by night and day, it is a great navigation, and a wonderful discovery this will be hereafter to all ships on these voyages.

112. Excellent also, being in it without any obstructions, the sea is an excellent defined course, it will be traversed to the headland, it is defined also ; the sea it is measured, in the dark it is defined, and by man it will be passed, and admirably

113. will be navigated by a short and certain passage outwards, returning safely, speedily, and without obstruction with the moon, having deep water and a guiding sign to and from, without any danger or obstruction in it.

114. Thus having the moon in going and returning, and the means of passing out and hence to the north ocean, by night and day, without any obstruction in it, having a good moon in going and returning, this is an excellent means in the north navigation by day and night, by holy good NERF the navigation is happy,

115. being able to go by night to the Frith and back again, both to and from, under the land, and also to *the Turn* (Carne), and back again, with the moon, by knowledge of the north in the day and in the night, by the most illustrious holy one, the holy one guiding without any

116. obstruction, the track is free on the ocean all the way with the moon; the track will also be always free hereafter on the north ocean; in the day and in the night on the ocean, without any obstruction whatever in the track, and free upon it, with the moon excellent; and by knowledge admirable

117. to the north navigation both by day and night steering; by holy good NERF great is the navigation, being able to go on at night by these means to the Frith, and back again freely under the land it is, and will be hereafter. By the moon, and this knowledge

118. it is become easy by day and by night, the most illustrious holy one, the great holy one guiding, without obstruction, upon the midst of the sea, to that great distance from this, there being deep water and a guiding sign to and from it with the moon at sea; by which knowledge the north sea

119. by day and by night is through the holy one of the sea, the excellent guiding holy one of the sea, without any obstruction going or returning in security upon it, even to the triple mountains,* and then from it the sea is favourable with deep water.

120. From it with the moon in the sea, and that knowledge, the north sea in the day and in the night, and the most illustrious holy one of the sea, the great and holy one guiding is without any obstruction to that solitary distance, it will be safe even to the river, and a happy navigation.

121. Thus was the exploring, from where the fire is kept up on the coast, very safe, in going to the north from the land, as well in the night as by day light, even

* Cape Ortegal exhibits from the sea two triple-headed mountains, as represented on the plate.

the means of sailing outwards and homewards that long way indeed

122. from this, then it is excellent at night, Phœnician, to and from that long way by the star.

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123. It is a certain passage over the western sea to the Western Harbour, in security all the way to that distance, by day and by night, with the moon in the sea, (by the middle sea) by this knowledge of the north sea in the day and in the night, by the sea current far away, steering outwards a great distance,

124. Phœnician, to that great distance it is a safe and happy navigation, exploring from the coast in going from the Western Headland of the sea over to the Western Harbour. It is as safe to go from the land steering away, as during the day, both there and back again.

TABLE VII.

1. In this boisterous passage it is best to leave the coast in the day time, at night the sailing thereon is safer after a day's sailing from it, as then there is nothing but water, you will have the mountains in sight; but the sailing will be easy going from thence, although the waves are boisterous

2. for some distance from this head.

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3. When at sea, away from the land with the moon, going to the river all that great distance, you will have much night sailing; but it is free from danger to the seamen as to that, steering to the north night and day;

4. both by night and by day, to and from; by the star, which is seen, Phœnician, that long navigation in the night, is safe and happy, the navigation being very safe from shoals, it is as good steering in the night as by daylight, both out and home.

5. It is also a great advantage in going in this sea to the western harbour at night, that the knowledge of the laws of the currents is a protection from all danger on the solitary waters.

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6. To go over to the river in the night when the sea is boisterous; to be able to go in the night so great a distance from this headland free from danger, perfectly free is indeed in that respect excellent; O, people of the sea,

steering to the north both by day and night; to the north, steering on the sea

7. day and night in the sea currents far away, when steering outwards that great distance, going on prosperously also, being certain of the course of going from the western headland of the sea over to the western harbour in a happy navigation.

8. Very safe from shoals, in the current, it is in the day time steering, and also at night a certain and safe passage. The night course is the object of consideration on the solitary waters, but to go in the course of the water it is good, from the headland to the north, free from danger.

9. free altogether, and, in that respect, excellent to the people of the sea is the steering to the north in the day and in the night; navigating the solitary waters, in the course by day, and with the moon; this navigation, is good sailing, and happy navigation from the headland to the north

10. free from dangers, free entirely, and in that respect, excellent to that distance in the west; the seamen in the day steering the course, and also by the moon steering, both in the day and night, steering to the north, admirably in the day and in the night that great distance in the sea.

11. By the excellent steering that great distance in the sea to the north from the headland, it is free from danger, free entirely, and in that respect, excellent from the black head of the promontory, as well in the night as in the day; to the north, beyond that, it is boisterous, but beyond that also it is

12. in which the voyage may be steered with certainty; that distance to the north steering much beyond that also a

great way over to the coast of the river, beyond that to the the First Turn (Tuscer,) the steering Turn, the certain Turn at the great distance,

13. it is her own land, now to her island land the navigation day and night is in it; it is the entrance to other lands, the means of discovery of other lands; to go is sacred from the headland, it is to the north free from danger, entirely free and, in that respect, excellent; from where the fire is kept on the land

14. will be the deviation, this will be for seamen, to the north steering, both in the day and in the night steering to the north, both in the day and in the night to that great distance, by the favour of the holy one, the excellent steering such a distance to the promontory (Ross), of her own island, even to her own island in the day and in the night.

15. It is the entrance to other lands, it will be the means of discovering other countries, to the north from the headland, free from danger, altogether free, and, in that repect, an excellent track it was on the ocean; quite free to seamen on waters of the ocean, to the north steering in the day and in the night; steering in the track will be free unto it.

16. To the north the ocean by night and by day; from the ocean headland to the north and free from danger, free entirely, and, as to that excellent, was the track, quite free to the people of the sea, steering to the north in the day and in the night. To the north steering both by day and night

17. by the holy good Nerf. The navigation is happy to go in at night, both outwards and back again without danger; by the moon the track will be free, when the fire beacon is upon the land all the way to the turn (Carne,)

and this will always be hereafter, to the north steering by a day and night navigation.

18. It is indeed to the north in the day and in the night to the great distance, the excellent steering the wide expanse from the headland to the north free from danger, free altogether, and, in that respect, excellent, to that distance in the west, is the course of the water west; the seamen also, with the moon, steering on the waters of the sea,

19. to the north, steering in the day and in the night steering on the north sea, in the day and in the night, to so great a distance in the sea, even so great a distance from the headland to the north, free from danger, free entirely, and, in that respect, excellent, to that distance

20. from the Cape this was from the headland to the north steering free from dangers, free entirely, and as to that excellent, along the great continent from the Frith, on the solitary waters, this was from the cape on the solitary waters, there is water; this day it is to

21. the headland free from danger, free entirely, and, as to that, excellent, over the solitary waters in the west, the course is with water likewise, in the west on the solitary deep, with the moon, to an excellent harbour for the people of the sea, to the north, in the day and in the night, steering; to the north in the sea,

22. in the day and in the night, to so great a distance in the sea, the excellent steering over the wide expanse of sea, from the headland to the north it is, free from danger, free entirely; the solitary expanse to the Cape from the headland to the north steering

23. free from danger steering, altogether free, and, in that respect, excellent from the Frith, along the great coast to that solitary expanse; and from the Cape over the

solitary waters, the course is good over the swelling current of the water's solitary expanse.

24. There is water in plenty, in the course from the headland, to the north free from danger, free entirely, and, in that respect, excellent for the people of the sea; steering to the north in the day and night, steering northward in the sea in the day and in the night, on the sacred waters of the west, in a course

25. always a certain, happy navigation of this sea. It is also a happy navigation to go from the coast into that abyss of dark waters from the headland, to the north, free from danger, free altogether, and in that respect excellent to that solitary expanse

26. in the west; there is a certainty of deep water in this course for our seamen, in the sea to the north, in the day and in the night, over the wide expanse of the sea; the great distance on the sea from the headland to the north it is

27. free from danger, perfectly free, and in that respect excellent, to go from the dark promontory as by day, to the people it is to the north steering in the day and in the night; it is to the north in the day and in the night for the people to steer to the north, both by day and in the night.

28. To the north is the navigation free by day and night from the east to her own island, and from her own western island it is equally so. It is the entrance to countries, and an entrance to other countries to go from it, to so great a tance steering from the headland it is gentle indeed, and free from danger,

29. perfectly free, and, in that respect, excellent is the track over the ocean, quite free to the people of the water,

is the north steering in the day and in the night, and this track will be free into the ocean, to the north, in the day and in the night, from the headland to the north free from danger, free entirely,

30. and, in that respect, excellent on the solitary ocean, free to the people steering on the sea, to the north in the night and in the day. Through the influence of holy good NERF the navigation is happy in going by night from this to the Frith, and also back again from it, because

31. the track will be free all the way; and also it will be under the land a long way to the people, to the north steering by day and night; to the north by day and night steering over the wide expanse of the sea, steering from the headland to the north

32. free from danger, perfectly free, and in that respect excellent into that solitary expanse it is to the west in a true course with plenty of water, people of the sea, by day and to the north steering in the night; steering in the north sea; in the day and the night steering, over the wide expanse of the sea, the great distance

33. of the sea; from the headland to the north free from dangers, free altogether, and in that respect on the solitary waters excellent all the way; from the cape of the headland it is quiet navigation, free from dangers, altogether free, and in that respect excellent along the great coast to the Frith, and on the solitary expanse.

34. From the Cape on the solitary waters in the sea is deep water; from this the sea navigation is happy all the way from the headland to the north, free from dangers, altogether free, and as to that excellent over those solitary

waters; it is also to the west a plain course, and certain over the solitary expanse to the western harbour;

35. to the people of the sea water steering to the north day and night, steering on the north sea in the day and in the night over the great distance of the sea, the great navigation of the sea, from the headland to the north, free from danger, free entirely as to that over the lonely expanse.

36. From the Cape steering northward was free from danger, free entirely, and, in that respect, excellent along the great coast from the Frith to that lonely distance, and from the Cape, it will be over the lonely waters hereafter, in this course, over the swelling currents over the sea;

37. the course of the tides also are good at night, keeping always, in the night, a good look out from that point, which is a consideration far away, when the people of the sea are in these currents and waters; steering to the north in the day and in the night, in the north sea steering quietly steering in the night and in the day, this boisterous passage

38. outward bound; this was certain in the west sea, south from the western hill in the course of the tides steering excellently; and equally so in returning, for the water then in the course of the tides will be with you in the night on the ocean, and enable you to proceed on the ocean from the shore of the river also.

39. This will remain for ever, and these tides will be the happy means also of going in the currents on the ocean backwards and forwards in the night; also going with the current, which indeed is at first swelling on the solitary waters, but there is a great protection from shoals, and a happy navigation from the Cape with you.

40. going in it with the current.

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41. Also into the river, the current flows to and from it in the day, and throughout, by these means, during this voyage, is free from danger, free entirely, and, as to that, people of the water, steering to the north in the day and in the night on the north sea, in the day and in night steering far away with the current, Phœnician.

42. Far away steering, being a great distance steering onwards, it is safe and happy navigation, very safe from shoals, is also this going on the ocean; steering onwards was boisterous indeed in the going on the sea, over to the western harbour by night.

43. Pleasant indeed was this success in reaching (Carne), the Turn, all was now over, and it was by the moon this was so well with us in this wonderful discovery at night; the law is known which governs, and it is certain to go protected from danger, being equally easy to proceed to and from, which is excellent.

44. There is a wonderful current of water in the ocean ebbing and flowing, this current in the ocean, is a mighty protection from danger in going and returning, so excellent is the law of the current of the waters of the ocean, in which the going is so favourable, as well as certain, in which sea is a great protection sailing on happily to the westward, as well

45. as to the Cape to the country. The currents also flow to and from with the moon on the solitary waters, from which there is a mighty protection by going in the flowing currents, a protection from shoals; a happy navigation over the solitary waters swelling, indeed, but easy and without danger.

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46. It is also very certain to that, and will be from it, for the people of the water, and the law of the current increasing from the sea, will be favourable in going into the river with the flood. The mountains will be first seen from the ocean, and afterwards the coast, as you proceed on the voyage steering towards it. From this the voyage

47. will be a happy navigation, with the current day and night on the north ocean; far beyond that on the boisterous ocean, quite over the ocean is the first protection, the navigating protection, which is certain and good going to the north.

48. Beyond that also much, far over beyond that also is the first Turn (Tuscer) of the steering deviation, the true and certain deviation of the holy illustrious NERF, at her own island, even to the island sacred to her, from and to, even from and to, even the entrance to it is

49. after this voyage, over the ocean into it, so successfully, with a mighty protection; in the dark did the ship glide pleasantly and happily in the current, having deep water from the headland; both to and from the headland there is plenty of water in the current during the voyage day and night from under the land.

50. This will be the deviation to the people to the north steering in the day and in the night, and from the north by day and night; it is an excellent navigation, from the east to her own island country, and to her own island country in the day and night, there are no shoals, from it there are no shoals before you.

51. Very sacred is the steering, sacred it is over the sea by the deity, over the solitary waters, to near the headland of the island, in this voyage to the north, so successful is this sea navigation, and as good in going into the river also.

52. Then also in the voyage the mountains are advantageous to them, when it is plain sailing to and from the north, being then excellent, indeed; although the sea is boisterous over to the river, and solitary, with the moon, indeed, it is happy on the ocean.

53. It is indeed a long voyage day and night in it, for the people of the sea water steering to the north, steering on the north sea day and night, a boisterous voyage, which it is on the sea steering far away to the western harbour, steering away

54. in the current of the sea, a long way, as by day light; but it is very safe from shoals steering both there and back again; indeed, Phœnician, it is a long but a safe and happy navigation.

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53. By means of the current, and keeping in it at night, in going over, in the great moving cause, it is very easy; this is the means going and coming, as the moving cause operates both ways, going to or from the port equally favourable is this cause of going on the ocean.

56. It is also excellent and delightful in the dark, as the water is without danger, and the moon is the moving cause, whence the steering is safe to go on the ocean, Phœnician, both to and from the head, even in the dark it is excellent to go into

57. the river at night, steering in a sure and excellent voyage both to and from are the people of the ocean water, wonderfully easy it is for a ship to go in this current into, and also out of port, with the moon, and will be so for ever.

58. Since that going over there appears to have passed to this time three hundred years.

END OF THE SEVENTH AND LAST TABLE.

OBSERVATIONS.

Had the publication of these translations been deferred until they were considered perfect, they would never have appeared, many of the passages might have been rendered differently without altering, or indeed much interfering with, the general import of the narrative.

In many cases the exact meaning has, no doubt, been mistaken;—perfect success could not be expected in a first effort; but, the identity of the two languages, which is the main point at issue, appears very clear, and much has been done towards producing a perfect result, which future labours may accomplish. A few brief observations on certain passages are necessary.

FIRST TABLE.

1. *Pune—Phœnician.* This word, which frequently occurs in all the tables, designates the origin of the Etruscan people, and puts at rest all question as to the race of people of whom they were colonists. The word Phœnician may be derived from the words ꝑeɲe, *a ploughman*, and oɹce, *water*, a seaman, or plougher of the water; oɹceaɲ, is the head, or chief, water, from oɹce, *water*, ceaɲ, head.

Carne. This point of land still bears the name of *Carnesore* in the county of Wexford, which is nearly due north of capes Ortegal and Finisterre in Spain. The Phœnician mariners steering *due north* by the north star from these points would make *Carnesore* as a matter of course, especially as the current would tend to keep them in the track; when arrived there they would make the *first deviation* from the direct course, which they would nominate *the Turn*, or *deviation;* and the *First Turn*, *Tuscar*, ꝛuɾ caɾ; and

also ᑕᐱᒣ ᚢᐃ ᚴᐃᐧᒣ, or the *turn of freedom*, *deliverance*, or *safety*. The name of *Tuscar*, or *first Turn*, is still preserved in the large black rock, which rises out of the sea like an enormous ship turned bottom upwards, lying a few miles east from Carnesore point. The appearance of that locality is too palpable in indentity to need argument to prove it to be the place mentioned in the tables, in which also the word ᚴᐃᐧᒣ, *free*, occurs very frequently; SER FI, ᚴᐃᐧᒣ ᚠᒥ, *free from danger*; SER FER, ᚴᐃᐧᒣ ᚠᒧᒣ, *free perfectly*. See note on Table VI., line 92, and seq.

Night voyage. The great achievement of being able to navigate the ocean *by night* as well as in the day, had recently been accomplished, and, therefore, was considered an event worthy of high consideration, fit to be handed down to posterity on *æs perenne*, and to be celebrated by every variety of happy expression. The coins in Plates I. to V. bear legends to commemorate this important event; Ⅰᐊ⊙ ᗅᔑ ∃ᑐ, *by night and day*, with the bifronted head to designate outward and homeward bound, and ⅠИⅠᑐVᚷⅠ, ᚴ co be ᚴ ᚢᐃ, *by science night and day in the*.

2. *Swelling at first*. The high waves of the bay of Biscay, and the lonely passage across, out of sight of land for many days and nights, are here alluded to.

Course of the tides. The course of the tides under the influence of the moon, and the favourable currents floating the ship towards the desired haven, are here first spoken of, which accords in a remarkable manner with the reality at present existing.

12. The favourable sea, and the advantage of being acquainted with the course and the currents, and the safety of the passage, are descanted on to the 14th line, at which the paragraph ends.

15. "*The waves to that*." The tides and waves were fa-

vourable, and a *guiding sign.* ꝛeoꝑ *is a land mark*, or means of *steering accurately*; in this place it refers to the regularity of the tides and currents, being such an assistance to the mariner in steering the true course of the voyage to the river at the Carne, and the advantage of going with the increase or flood tide, both outwards and homewards, over the ocean from *the Head*, *i. e.* Capes Finisterre, or Ortegal.

21. *In the night going into the sea from the fire.* From this it appears that a fire, or beacon, was kept burning on the hill of that promontory to guide the mariner at night.

22. The danger of going into the harbour at night is pointed out, except when there shall be a moon and a flood tide; the advantage of taking the moon at the increase, so as to have her light over the sea to the port, is recommended.

34. The influence of the moon on the tides is pointed out in direct terms in this and the following lines, as well as the advantages to navigation from the regularity of the currents, which would be a guiding sign to the mariner.

46. "Means quick in it is." The shortening the passage by crossing direct over the mouth of the bay is here pointed out, and *twelve* days and nights stated as the length of the passage, which is mentioned as a great achievement of science.

46, 47, &c. The flowing and ebbing of the tides into the harbour of Carne (Wexford) is here pointed out with great accuracy; it is stated, that the water is not always in it, but flows in and ebbs out every day and every night, and that it is full and empty alternately. The advantage of which is, that ships take the tide with them either going in or out every day and night.

54. On returning homewards the fire on Cape Ortegal is to be looked out for in the night. The deep water of the ocean, free from danger, is descanted on, and that is mentioned to the Phœnician as certainly to be relied on, from the cape to the port, and back again, and to the *mouth* of the Mediterranean. To the end of this table the navigation is stated to be happy, prosperous, and practicable for future navigation.

SECOND TABLE.

1. ꝺꝛe ꝼa is here rendered *throughout the means*; the word ꝼa occurs four times in this line, and very frequently in all parts of the tables. It is of very extensive signification in the Irish language. Prefixed to a substantive it makes it an adverb like the English *words;* as ꝼa ꝺꝛuıꝛꝺ, *backwards;* ꝼa ꝺo is *twice*, ꝼa ꝺꝛı, *thrice*, ꝼa ꝺeıꝛꝺeaꝺ, *at length*, *lastly*. It would possibly be a better rendering by considering the word ꝼaıꝺ, *going*.

2. TVT A PER. This should be rendered ꝺuaꝺ a baꝛ, *the north sea*. The context in a subsequent part of the translations convinced me of this, and I have so rendered it afterwards.

3. FE RINE, ꝼa ꝛıne, *that star*. This is the first mention of the steering by the north star. ꝛıñ, or ꝛeanna, is a brilliant or remarkable constellation, and from this is derived *Uranus*, or *Ouranos*, and *Urania*, u, *from*, ꝛeañna, *the star*, ꝺoꝛ, knowledge. Ul, *from*, ꝛeañ, *the stars*, ı, *science*, ā, *the*, astronomy or the science of the stars. From this to the 9th line the steering by the stars is clearly pointed out; and in the subsequent lines the certanty and security of this means of sailing is described,

and also the fact of the ocean being for the most part free from rocks and shoals.

19. The circumstance of seeing the mountains first is spoken of, and the proper mode of approaching the headland and river in safety.

24 to 26. Here is described the mode of proceeding by the moon and stars at night.

31, &c. The advantage of proceeding with the current, and in the *moon's sea*, or *tide*, which is represented as a guide, or point, to be observed in navigating well.

40. Here the land marks and mountains are mentioned as being seen even at night by moonlight to the north, as they proceed, a long time before they reach the land, and the set of the tides.

52. The sea is here described as safe and secure all the way to the river.

56, &c. Here it is stated that it is a long way over to the headland, but a safe navigation by steering due north by the star, the sea being deep and safe, by knowing the current and courses of the tides.

66. Here the necessity of careful observation from the headland is pointed out, and the proper precautions to enter the river safely.

THIRD TABLE.

The first line is a kind of argument to the other part of the table. It commences, "*From the point* the means of approaching the coast and the land marks at Carne," which it afterwards describes and states, that by following the rules laid down it is easy to enter the port.

The note in the later Etruscan character, added no doubt long after the first was written, is remarkable, as it ex-

plains the operations of the tides, which, it says, are *governed by a law;* when the moon is new, and at the full, the water rises, and it is easier for ships to enter and go out, and that for six days at those periods the water rises higher than at others.

FOURTH TABLE.

This table commences with a statement, that the acquirement of knowledge had greatly facilitated the operations of navigation. That knowing the hill at *Carne*, and also the coast, made all things easy and agreeable, with a certainty of deep water; and that by the star it was as easy to proceed at night as by day.

FIFTH TABLE

Describes the arrival at the port, and the means of leaving on the return; the Turn, (*Carne*), was now known, and the course to and from it to the Mouth sailing towards the south, keeping a good look out for the Spanish coast.

Here is closed the first voyage by night and day to *Carne*. We can only conjecture the nature of the two last tables, which were sent to Venice, for we are not told the character in which they were inscribed. It may, however, be considered probable, that they were either a separate subject, or connected with the Sixth and Seventh Tables. The first five, which we have just concluded, appear to be a perfect subject, and require nothing to be added.

THE SIXTH TABLE,

Written in the Roman character, or rather what has been so considered. It differs greatly from the preceding

five tables in appearance; but the language is the same, dressed in a different garb. In our first columns it appears the same, as the Etruscan in the Roman character of the other table, as any may see by comparison. While in the tables themselves, given in the two characters, very little affinity would appear between them.

These tables were inscribed and placed up in the temple, where they were found, after a lapse of about three hundred years, as may be presumed from the date at the end of the Seventh Table. Navigation had made great progress in that period; light houses, beacons, or watch towers, had been established on the points of land, as at *Calpe*, *Atlas*, and *Ortegal*, all which indicate this fact: that is:— cal, *watching*, be, *at night*, ajt, *a hill*, lar, *of light*, ap, *a coast*, teac, *house*, cal, *watching*. Much knowledge had been acquired by experience, and it was thought expedient to record for the use of seamen these important results, as well in the expressions of gratitude and piety to ascribe their success to the influence of the goddess *Nerfe*.

The first two lines, as in the Third Table, are introductory to the subject, that of the voyage from the western hill (Cape Ortegal) to the river of Carne.

There is a statement, that the passage across the sea is free from rocks and shoals, and may be passed in perfect safety by moonlight, and the knowledge which had been acquired of steering by the stars, with the science of the tides and currents.

The occurrence of the *Roman* (?) manner of writing numerals in these tables is very remarkable, and exhibits an extraordinary proof of the progress made by this wonderful people in civilization, and the science of numbers. This mode of keeping accounts, although very cumbrous and clumsy, when compared to the Arabian, conti-

nued to be used till within the last five hundred years, and appear in the Pipe Rolls and public accounts of the United Kingdom.

In the oldest Irish MSS. numerals are always used in writing numbers; this, however, has been considered as introduced to the Irish with Christianity, but now it may be fairly attributed to their ancestors, the Phœnicians, and to have been acquired with their alphabet and writing.

In the chapter on language, page 52, &c. are a few remarks upon the division of the words in these inscriptions, in answer to the criticism of the learned Committee of the Royal Irish Academy, who charged me with "having made alterations" in the text unwarrantably, "especially in the division of the words." The charge of having made any alteration is altogether groundless, I might add unjust, uncourteous, and uncalled for. I have not altered a single letter. I have added a letter here and there in the Irish, when, by the genius and character of that language, it was justifiable, as the addition of a vowel was required to make sense, and when in the original the sound did not require it to be expressed; but this is fully answered and explained in the chapter alluded to. The "division of the words," requires a few brief observations here.

It will be observed that in the first five tables there are divisions marked with colons, thus (:); in the sixth and seventh Tables, and in the Perugian Inscription, the divisions are marked with a single period (.).

In the first few lines of the first Table, it appears that, although these divisions generally include perfect syllables and words, yet the same words are differently divided. In the fifth line the second division contains :—

ƎИ)IAƎƎ1MV8ƎϽ†A1ƎƆVI:

and in the fourth division: ƎИ) AƎƎ1: stands alone; the

first division of this fifth line, contains :—ƎИIAS : in the next line it is united thus :—ƎИIASVT ƎIИƎVNV : this same variation of division pervades all the tables, and indeed almost every line of each table; the same may be observed in the Perugian Inscription. The hypercriticism of the learned Committee, therefore, was altogether erroneous, and their observations not borne out. These marks are evidently not intended as divisions of words, but of sentences, and they are not sufficiently precise even in that respect to constitute an accurate guide. The syllabic division, however, is governed by rule, is precise, uniform, fixed, and consistent, and may therefore be acted upon with some degree of certainty. Instances occur where three or four consonants follow each other, and vowels are altogether omitted; but a little exertion of sagacity, after some practice and study, enables us to judge of this, and supply the omissions. It is very possible the language was originally written without vowels, and the omissions above alluded to may have been a remnant of that system. The old Irish MSS. exhibit many instances of this sort of abbreviation, vowels are substituted for each other, so often that it has become a rule that a broad vowel may be substituted for any other broad one, as *a* for *ou*, or *e* for *i* and *vice versa*. The abbreviations and contrivances in the old Irish MSS. are numerous and often very perplexing. Those acquainted with ancient Greek and Latin MSS. know that in them the same occurs.

If, therefore, we were to be shackled and impeded by such rules as the learned Committee would lay down, all philological inquiry would be at an end, as well as all other investigation. Indeed it would appear that the Committee considered the difficulties attending such an investigation in-

s urmountable, and thought they ought not to be encountered, because "it is not to be supposed *possible* that the *modern dialect of the Irish* would afford any clue to their interpretation *even supposing them to be in a language kindred to the Irish*".

These Inscriptions are worthy of, and will hereafter receive much more lengthened investigation and comments, which, within the compass of the plan we have laid down, space will not now permit. They form but a portion of a great whole, which, when brought to bear on the same point it is expected will much illustrate the early, but obscure history of the progress of the human mind.

There are a few points in the two last Tables which require observation; obscurity and uncertainty seem to rest upon some passages as to the accuracy of the rendering adopted, but less frequently than in the preceding tables, this may be ascribed to the circumstance of these two tables being subsequent to the others, probably three hundred years or more. The language in that lapse of time had obtained a more perfect character and consistency. The introduction of the aspirate between two vowels to assist the pronunciation. the change of the character, and the introduction of three new letters, D, G, and O, which are not found in the five previous tables. Sanconiatho tell us *Isiris* invented three letters, which no doubt were these.

What renders these two last tables more clear in the translated narrative than the others is, that the lines are much longer, and the sentences, more frequently concluded within their compass, which makes it more easy to comprehend them than when the sense runs into the subsequent line, and consequently the narrative flows more smoothly.

The first two lines constitute an introductive paragraph or division of the subject.

Line 3, TOTAPER—in the second Table, lines 2, 5, 50, 53, 57, 61, 65, 67, 71, 76, 77. This has been rendered ᚩᚩ ᚩᚨᛒ ᛖᚿ, *gentle indeed the sea*, or *by sea*, but on further consideration of the contexts I am now satisfied that the proper rendering is ᚩᚺᚨᚩ ᚨ ᛒᚨᚿ, *the north sea*. I make no apology for this, or for any other correction of after errors, further than that, in so intricate and difficult an undertaking, mistakes are inevitable, and the way to elucidate and demonstrate truth is to acknowledge and correct them.

13. NERF. Minerva is here mentioned for the first time *by name*. She is alluded to as the *illustrious holy guiding one* of the sea, here she is named with the prefix of ᛗᚨ, *good*, which forms the perfect name.

23. SVRONT. In line 8 this is rendered ᚩᚩ ᚿᛟ ᚨᚿ ᚩᚨ, *this to go the it is*; but, considering the subsequent context, it is afterwards rendered ᚩᚩ ᚿᛟᚿᚩ, *this very fearful, boisterous, full of terrors*, or *apprehension*, as the passage across the ocean must have been to the first mariners who attempted it. The seamen of Columbus often gave themselves up for lost in crossing the Atlantic for the first time, which was not so fearful an undertaking as crossing the bay of Biscay must have been to the Phœnicians, when the advantages and means of each are considered; yet his seamen mutinied against his supposed daring madness in tempting his fate, and rushing onward to a destruction the more terrific because unknown.

TRE BLAN IR, ᚩᚿᛖ ᛒᛚᛖᛁᚿ ᛁᚨᚿ, *all the way to the harbour of the west*. This harbour of the west *Carne* was that of Wexford, the mouth of the Slaney, which is remarkable on account of the Irish Traditional History fixing it as the very spot where the Milesians landed, as it now appears by these tables to have been that of the Etrusco-Phœnicians, another coincidence of Irish tradition with the state-

ments in these tables not without its value. The plate, in which the neighbourhood of *Carne* is exhibited, shews the extraordinary exactitude of that vicinity with the *Carne* of the tables. The point of land called *Carne saor* point, called in the tables *Carne*, the word SER, *free*, now ꝛaoꝛ, occurs frequently. Then the rock still called, as in the tables, TVSCER, ꝺuꝛ caꝛ, the rock of the *first Turn*. Then the *harbour*, and its description of the action of the tides upon it. The *mountains seen to the north*. Then the steering *due north* from Cape Ortegal, and the *set of the current*. Then the still water round this point. In addition to which is the name the point bears in Ptolemy, the *sacrum promontorium*. All these combine to prove an identity little short of demonstration.

24. CAP IR SE, caƀ ıaꝛ ꝛe, *the western cape*. Cape St. Vincent, or Cape Finisterre, which are the western capes of Spain; in lines 63 and 64 the latter is more clearly defined, being called AM BRE TVT, am bꝛe ꝺuaꝺ, *ocean's headland to the north*; in line 119 Cape Ortegal is particularly pointed out as TRI BRI SINE, ꝺꝛı bꝛı ꝛıne, *the triple hills that from*, as that cape exhibits *two triple headed* mountains when seen from the sea to the north, as exhibited in the plate traced from the outline of the coast given in the British Pilot. These outlines and unchangeable features of nature, bearing testimony to the accuracy of the interpretation of these important documents.

59. TVS CER, ꝺuꝛ, *first*, caꝛ, *turn*. The first deviation, or variance from the north course. Here is the very word still applied to this remarkable rock, which is mentioned as a guiding sign or land mark, by which the mariner might know that he was arrived at his destination, "*the certain turn of the holy illustrious Nerf*."

66. EN E TV, eñ e ꝺo, *water from and to*. The impor-

tance of having deep water for the ship, and the assurance that it was free from danger, (SER FI, ᚴᚨᚱ ᚠᛁ, *dangers*, SER FER, ᚴᚨᚱ ᚠᛁᚱ, *free entirely*,) is very strongly pointed out in lines 57, 58, of Table VI., and in many lines in Table VII., and that in the mid ocean the water is free from shoals, and that the ship may proceed in it at night, in confidence, is put forth in strong language.

92. VA SE TO EST, PE SE TOM EST, &c. This sentence occurs before in line 30 of this table, and twice after, in lines 102 and 112, with some slight variations, chiefly in the division by points, which clearly demonstrates that the points in this table, and the colons in the previous ones, are not *divisions of words*, but sentences. In line 30 it is thus,

VASETOMESTPESE TOMEST. PERETOMEST. FROSRTOMEST. DAETOM EST.

In line 92,

VASETO. EST. PESETOMEST. PERETOMEST. FROSETOMEST. DAETOMEST.

In line 102 the same.

In 112. VASETOMEST. PRESETOM. EST. PERETOM. EST. FROSETOM. EST. DAETOM. EST.

These examples are sufficient to demonstrate that these points were not intended as division of words. Nor should I have thought it necessary to have defended the system here adopted, but for the charge brought by my learned friends of the Royal Irish Academy, that the division made was arbitrary and without system. There is sufficient evidence on the face of all the tables, that the division I have adopted is the correct one, for the division of the points in the numerous instances of the occurrence of the same passages, differs very much in some cases, perhaps erroneously. Error, however, should not be hastily assumed, for great care has evidently been taken to render the inscriptions correct; and the system of the omission of

a vowel may appear to shew an error, where none exists. The obliteration made to correct the writing in Table II., lines 55 and 65, and in the note on Table III., lines 4 and 10, and the interlineations in Table VI. lines 30 and 61, and in Table VII., line 14, shew care and anxiety to make the inscriptions accurate ; and also that the writing and language were governed by rules of orthography and grammar; which adds no small weight and importance to their testimony.

These tables were sailing instructions to the north, in which many important points were clearly laid down, from observation and survey, for the mariners' information. The points of land, and the phenomena of the tides and the stars, are laid down so clearly that it is impossible to mistake many of them. The natural features of the *Frith;* the *ocean's headland, the Ambre ;* the coast of *the great land*, the *Fon er*, Spain ; the ocean's north headland, the *Am bre tut a ;* the triple promontory, *Tri bi sin e ;* Cape Ortegal; *Carne ;* the *Tuscar ;* the *Western Harbour ;* all great features of nature, which time has not, and nothing but a great convulsion of nature could change ; all these continue to bear testimony to the accuracy of the description. Some of them still bearing the very names conferred by their intrepid discoverers, whose existence as a nation had been forgotten, as *Car na saor* point, and the *Tus Car* rock, on which the Phœnicians of our day have lately erected a *lighthouse.*

TABLE VII.

Is a continuation of Table VI., of which it contains many repetitions. A few brief observations on the latter

portion of it is necessary to draw attention to the mention of the Tuscar by name. At line 46 commences a paragraph which is a kind of summary of the preceding, in which the situation of the *First Turn* (the Tuscar) is described as a great way beyond *the windy coast* (the Trif Ur) of the Bay of Biscay, ᚈᚐᚃ ᚁᚔ ᚐᚈ ᚓᚃ, *beyond that also much*, ᚈᚢᚁ, *the first*, ᚲᚐᚃ, *turn or deviation*, ᚅᚐ, *of*, ᚐᚃ, *the steering*, ᚂ, *in*, ᚐ, *the*, ᚉᚑᚁ, *certain*, ᚲᚐᚃ, *turn*, ᚅᚐᚑᚋ, *holy*, ᚅᚐ, *the*, ᚅᚓᚃᚠ, *Nerf*. The whole of which is so palpably Gaelic, that even a modern Irish scholar will understand it.

The last line of this table tells us that the voyage of discovery, commemorated in the tables, took place three hundred years before the period of writing that table.

ᚠᚐ, *that*, ᚃᚐ, *going*, ᚈᚃᚓ, *over*, ᚲᚋ, *was*, (*I see*), ᚄ, *from*, ᚈᚐᚃ, *since*, ᚁᚔ, *that*, ᚂᚁ, *it is*. ᚐᚅ, *year*, ccc, *three hundred*.

FRA TRA CIMOTUR. SINS. U. CCC.

CHAPTER V.

THE PERUGIAN INSCRIPTION.

In the year 1822 a square block of stone was discovered near Perugia, on two sides of which appeared an inscription of forty-five lines, considered, as Micali informs us, the greatest and most copious specimen of Tuscan writing extant; it is now in the museum of that city. The subject seems to have been considered of singular interest and importance, for the letters were coloured in vermillion.

Micali says, (Vol. III. 228) "two attempts have been made to interpret this great inscription, one by Count Vermiglioli,* the other by Campanari,† both of whom expended much learning and labour upon it, and we would wish to award due praise for their exertions; but the truth is that the result of their very elaborate investigations, only serve to confirm the truth of the total inefficiency of their method of explanation." And he adds, "the palm may one day be awarded, when the true roots of the Etruscan tongue shall be better known by new monuments, or a new study and

* Vermiglioli, Saggio sulla gr. iscr. Etrusca Perugia, 1824.

† Campanari, sopra la grande lapide Etrusca. Giorn. Arcadico. Tom. xxx. 293, s. 99.

discovery, for we ought not to despair of any thing in our age which has again given life to the hieroglyphics.

" De questa grande iscrizione abbiamo due tentativi d'in terpetrazione : si vuol rendere la dovuta lode agli eruditi spositori ; ma il vero e, che dalle loro elaborate fatiche non altro può trarsi se non che una conferma certa della insufficienza del metodo di esplicazione. La palma potrà forse lodevolmente ottenersi un giorno, quande le radici vere della lingua Etrusca sieno meglio conosciute per nuovi monumenti, e per nuovi studi : non debbesi disperare de nulla in un secolo che ha ridonato la vita ac geroglifici."

Micali's observations, are always distinguished by sound judgment and good sense.

This stone was shaped to occupy the angle of some temple or public building, and exhibited only the two faces on which are the inscription ; a fac simile plate copied from that of Count Vermiglioli, will be found at the commencement of this chapter, which gives a very accurate idea of the original.

If the subject matter did not make it manifest there are points in the writing which shew this inscription to be of later period than the five first Eugubian Brasses, in the construction of some of the characters of the writing ; the 𐌊 is always simplified into 𐌒, the perpendicular line is omitted, and the aspirate 𐌇 is also introduced which never appears in the first five tables.

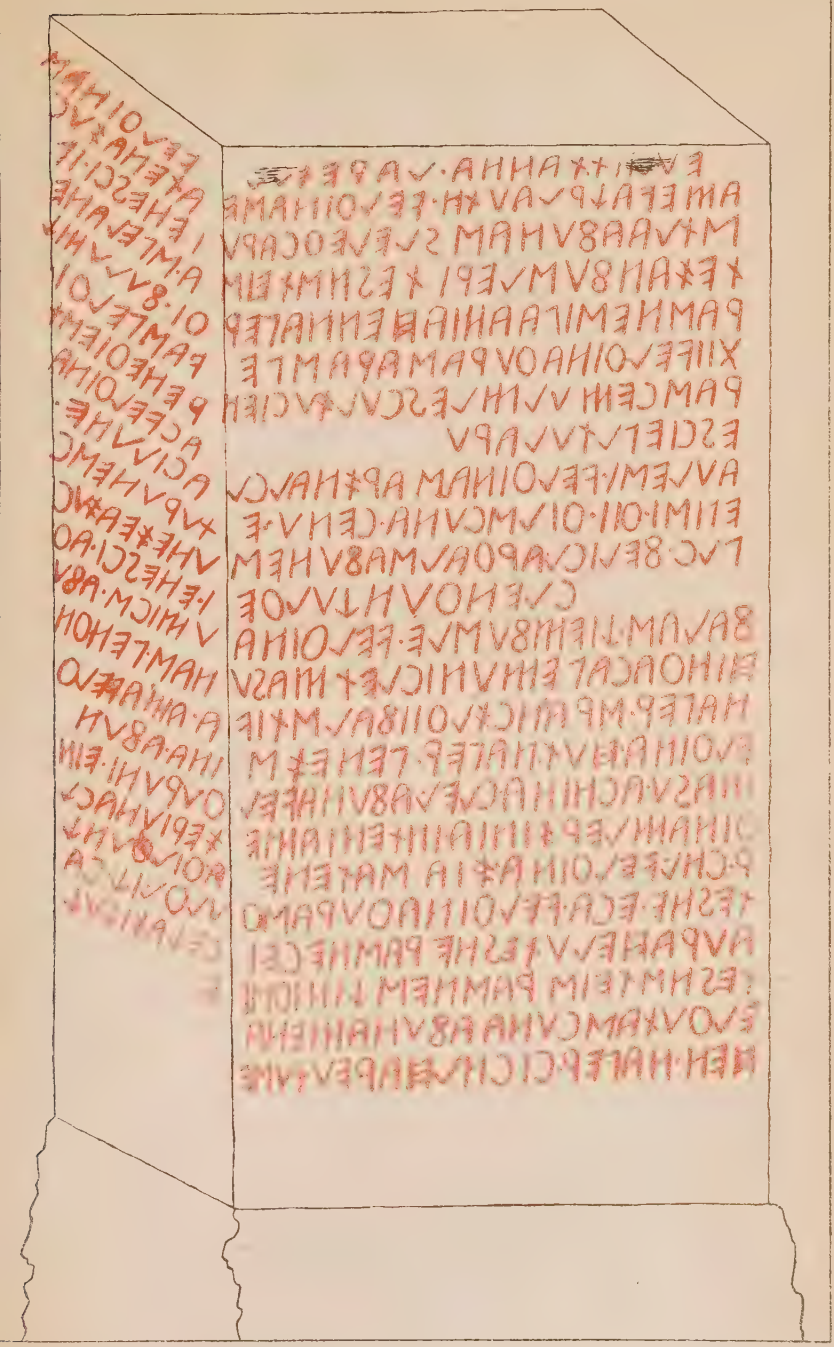
It intervenes in time, between the fifth and sixth Eugubian Tables ; being an instruction to the navigators as to the time they ought to choose for successfully crossing the Bay of Biscay to Carne, and to set out in returning from that place.

The importance and value, to a commercial navigating people, of giving such a document every possible publicity

is obvious, nor could any other be suggested of greater interest, or more useful to be inscribed for general information. It exhibits the character of this wonderful people in a strong light, and shows them to have been plain sailing utilitarians, devoted to the improvement and prosperity of their country, esteeming the substantial benefits of useful knowledge above all other things; yet they cultivated the fine arts, and the other concomitants of civilization with ardent zeal, and acquired an eminence therein, moderns may be happy to emulate. It is delightful to be able to catch a glimpse of the arts of this illustrious race, and to contemplate the progress of mind in unfolding the mysteries of nature and art; it would be a great loss to humanity if such a people were unknown or forgotten—to make them live again in story is a privilege.

THE PERUGIAN INSCRIPTION.

DISCOVERED 1822.



THE PERUGIAN STONE.

– Discovered 1822 –

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
1.	1.	1.
EU LAT	e u lad	it from sending
TAN NA	tan na	time the
LAR E S SU LV	lear e ir fo lu	sea it is this the water
2.	2.	2.
A ME FA CAR	ma fa car	good unto the Turn
LA U TN	la u tan.	day from the time
FEL THINA SE	feil dina se	feast of Tina this
3.	3.	3.
S TLA A FUN AS	ir tla a fon ar	it is gentle from the land out of
S LE LETH CAR U	ir le leat car u	it is with towards the Turn from
4.	4.	4.
TES SA N FUS	tear sa an fos	south current easy the
LER I TES NS TE IS	lear i tear anois da ir	sea in south now indeed it is
5.	5.	5.
RA SNE SI PA AM	na sna e se i ba am	going flowing it this in will be ocean
A HEN NA PER	a en na bar	the water of the sea
6.	6.	6.
XII FEL THINA THUR	xii feil dina dur	twelve Feast of Thina the voyage
AS A RA S PE	ar a na bes	out of the going it is nights
7.	7.	7.
RA S CE MU L M	na ir ca mo al am	going it is when happy always ocean
LES CU L S SU C I EN	les co al ir so ca i en	light which always it is this when in water

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
8.	8.	8.
ES CI EP L TU LA RU	ar ca ⁊ ab al do la no	out of when in river always to day to go
9.	9.	9.
AU LESI . FEL THINA	au ler feil dina	the from light the Feast of Thina
SAR S S NA L C L	ra ar ar ir na al ac lu	current steering out it is the always with water
10.	10.	10.
EP IS I . THI I THI L	ab ir in . di ⁊ . di al	river it is in to that in to that always
S CU NA . CEN U E	ir co na ceann u e	it is which the head from it
11.	11.	11.
P L C . FEL IC	ab al ac . feil ic	river always with this feast favourable
LAR THA L S A FUN ES	lear da al ir a fon ar	sea indeed always it is the land out of
12.	12.	12.
C L EN THUN CUL THE	ac la en don col da	with deep watery waves contending indeed
13.	13.	13.
FA LAS . CH I E M	al ar ċa ⁊ e om	knowing out of when in the ocean
FUS LE . FEL THINA	for le feil dina	easy at the Feast of Tina
14.	14.	14.
HIN THA CA PE MU N IC LET MA SU	in da ca be mo an ic leat ma ro	in indeed when nights happy the favourable onwards good this
15.	15.	15.
NA PER . S RA N C	na bar . ir na an ac	the sea. It is going the upon

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
S S L THI I FAL S	ɪr ſe al ṫɪ ɪ ſal	it is this always to that in
TIF	ɪr tɪ ſa	known it is to that
16.	16.	16.
EL THINA . HUT NA	ſeɪl ṫɪna u at na	feast of Thina from also the
PER . PEN ES S S	baɪl beɪ ar ɪr ſe	sea head out of it is this
17.	17.	17.
MA SU . A CN I NA	ma ſo . a cna ɪ na	good this with favourable in the
C LE L . A FUN A FEL	ac la al . a ſoɪ a ſeɪl	with day always the land from the Feast
18.	18.	18.
THINA M LER S SIN	ṫɪna am leaɪ ɪr ɪɪɪ	of Thina the ocean sea it is this
I A . IN TE M AM E	ɪ a . ɪna ta am eɪl	in the in indeed the ocean excellent
19.	19.	19.
RC N L . FEL THINA	ac na lu . ſeɪl ṫɪna	with the water. The Feast of Thina
S S I A SA TEN E	ɪr ſe ɪ a ſa tan e	it is this in the current time it
20.	20.	20.
TES NE . E CA FEL	teaɪ na . e ca ſel	south the, it when the feast
THINA THUR A STH	ṫɪna ṫuɪl na ar	of Thina voyage going out of
21.	21.	21.
A UR AH E LU TES	a uɪl a e lu teaɪ	the coast the in water south
NE RA SNE C E I	na na ɪna e ac e ɪ	the going flowing it with in
22.	22.	22.
TES NS TE IS . RA S	teaɪ anoɪɪ ta ɪr na ɪr	south now indeed it is going, it is

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
NES CH I M TH S P	ɲeaɾ ċa ɪ aṁ aᴛ ɾe ɪ	the Ness when in ocean also this in
23.	23.	23.
EL THU TA S CU NA	bel ᴅo ᴛa ɪɾ co ɲa	mouth to indeed it is which the
A FUN AM EN A	a ꝼoɲ aṁ eɲ a	from land ocean water the
24.	24.	24.
HEN . NA PER C I CN	eɲ ɲa baɾ ac ɪ cɲa	water of the sea when in favourable
L HAR E U TU ME	al aɾ e ᵾ ᴅo ṁa	always steering it from to good
25.	25.	25.
FEL THINA S	ꝼeɪl ᴛ̇ɲa ɪɾ	at feast of Thina it is
26.	26.	26.
A TEN AS SU C	a ᴛaɲ aɾ ɾe ac	the time out of this with
27.	27.	27.
I EN ES . C I . I P	ɪ eɲ aɾ ca . ɪ . ɪ	in water out of when in knowledge
28.	28.	28.
A . S PEL A NE	ba ɪɾ bel a ɲa	will be, it is the Mouth from the
29.	29.	29.
THI . FU LU M CH	ᴛ̇ɪ . ꝼu lu aṁ ac	to that under water ocean with
30.	30.	30.
FA S PEL THI	ꝼa ɪɾ bel ᴛ̇ɪ	under it is the Mouth to that
31.	31.	31.
RE NE THI ES T	ɾe ɲa ᴛ̇ɪ aɾ aᴛ	moon the to that out of also
32.	32.	32.
AC FEL THINA	ac ꝼeɪl ᴛ̇ɲa	unto the feast of Thina

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
33.	33.	33.
AC I LU NE	ac ı lu na	unto in water the
34.	34.	34.
TUR U NES C	tur u neas	voyage from the Ness
35.	35.	35.
U NES SE AS SU C	co neas se as so ca	which the Ness this out of this when
36.	36.	36.
I . ENES C . I ATH	ı e neas ac ı ad	in . from the Ness unto it also
37.	37.	37.
U M IC S . A FU	u am ic ir . a fon	upon the ocean safe it is The land
38.	38.	38.
N AS PEN TH N	as ben ad na	out from head also the
39.	39.	39.
A . AM A FEL TH	am a feil	ocean from the feast of
40.	40.	40.
INA . A FUN	tina . a fon	Thina. From land
41.	41.	41.
THUR U N I E IN	tur no na ı e in	voyage to go the in it in
42.	42.	42.
S SER I V NA C CH	anoir saor ı u na ac	now free in from the with
43.	43.	43.
A THI L THUN CH	ca ti all toñ co	whence to that always the waves which
44.	44.	44.
UL TH L . I CH . CA	all ad lu ı . ic cac	all also water favourable each
45.	45.	45.
CE CHA S S I CHU CH	e ca as se ı co ca	it when out of this in which when
46.	46.	46.
E .	e	it

IDIOMATIC ENGLISH TRANSLATION.

The best time to commence a voyage across the ocean to Carne, or to leave that land to go southward, is about the festival of Tina, for at that time the sea is calm. In going southward also on the ocean the current will be favourable. Twelve nights of the voyage on the ocean sea will be out of sight of land, but it will be a fortunate navigation, because there will be nearly continual day-light until you reach the river.

From the Feast of Tina there will always be light to steer by in the current, and, knowing this, it will be prudent to leave the head, and the river, at the Feast of Tina, when the navigation is easy from land to land.

Many days will you contend with the watery waves, but you are assured that, at the feast of Tina, the navigation is easy and quite safe, going out in the wide sea in the night. Knowing this you should always fix your going from the head, (Cape Ortegal) to that place about the feast of Tina, because it is safe and favourable, by having almost constant day-light, about the time of the feast of Tina, while out of sight of land. Besides, the ocean sea is in a calm and in every respect, excellent state as to the water, about the feast of Tina. It is also a good time to leave for a voyage over the ocean to the south, as the south current is favourable in going towards the hill, in your voyage to the Mouth. Then indeed the sea is in every way favorable, especially when there is a moon, about the feast of Tina, which it is known will continue with you all the way to the Mouth.

All the way to the Mouth there is deep water in the ocean, and, if you have the moon, while on the water, out of sight of the Ness, which you are sure of all the way over the ocean, as well as along the coast; from the head land of the ocean, at the feast of Tina, the voyage both out and home, all the way, will be free over the watery waves, both going and returning.

This translation may with more propriety be called idiomatic, than that given of the Eugubian Tables. Being unwilling to depart from the principle of giving the meaning of each line of the former separately, that translation is little less literal than the columnar.

The Perugian inscription being confined to the consideration of making the voyage at midsummer, and being brought under notice after all the labour of the investigation of the Eugubian Tables was surmounted, its meaning is somewhat more plain and obvious, and was acquired with less labour.

There is an ancient marble containing an inscriptionin the later Etruscan, or Roman character, figured in Montfaucon, vol. i. 106, and also in Lanzi, vol. iii. which bears on the same subject as the Tables of Gubbio, and the Perugian Inscription, and should have a place here. Lanzi's plate is very defective ; that in Montfaucon is also a clumsy representation of the original, not copied here, but the inscription being perfect will assist our investigation, and is therefore given. On the right is the representation of a male figure naked, except a mantle fastened round the neck, and thrown round the left shoulder, his right hand rests on a lyre standing on the ground, his left arm is elevated and grasps a thunderbolt, his head radiated, and above him is a star of six points, within

a circle, and over that the words, APPOLLINI. On his left is a female figure clothed, her head crescented with the horns of the moon, holding in her right hand a beacon, or land mark, round the right arm a snake entwined, in her left hand a rod or wand, on her right the prow of a ship, and over her head the word CLA T RAE.

Appollini is thus composed, ab, *lord*, ol, *mighty*, ljñ, *the sea*, ı, *science—the mighty lord of the science of the sea* ; in allusion to the science derived from the north star, the *Apulu*, or *Aplu*, of the Etruscans.

Clatrae is a name of Minerva, as goddess of the moon, cleat, *a prince*, or *princess*, ne, of the moon.

Under these figures is the following inscription:—

1.	1.	1.
LER PI RI OR	leal bj ne ı ul	the sea being the moon on the coast of
SAN TIR PI OR	ran tll bj ul	the sacred land being the coast
DU IR FOR	to lal fol	to the west for protection
2.	2.	2.
FO VE ER	fu be el	under the night excellent
DER TI ER	teal tj el	wonderful to that great
DI ER IR VO TIR	tj el lal bu tll	without much west was the land
3.	3.	3.
FA RE R VE F	fa ne el be ab	that moon full night with
NA RA TU	ŋa na to	the going to
VE F PONI	be ab poŋŋ	night with Phœnician
SI R TIR	rj el tlŋ	her own great land

Which may be thus read:—

"Being at sea, with the moon, on the coast of the sacred land to the west, these are an excellent protection in the night, and for a surprising great way off, to the land. Having the full moon at night, Phœnician, from her own land, (Spain.)"

That is—by the north star and the moon, the navigator may steer safely, in the night, from the coast of Spain, (ir ban ia, *it is the country of the goddess*, Spain) to the British isles, for that star and the moon were a great protection.

The Tables of Gubbio, the Perugian Inscription, and this now given, all referring to the same subject, exhibit three distinct periods of the writing of the Etruscan language. The most ancient in the five first Tables, the second period in the Perugian inscription, the third in the sixth and seventh Tables, and with the above inscription, complete what I contemplated with respect to language. Other inscriptions exist in great numbers, most of which have reference to navigation, and maritime affairs, or the sepulchres of those who perished at sea, or were distinguished upon it; but the consideration and description of these would occupy too much time and space to be included in this work, and must, therefore, be considered hereafter, if life and health permit.

How puny and feeble the early nautical exploits of the Greeks appear, when compared with the exertions of these glorious Etrusco-Phœnician navigators. How contemptible their magniloquence about the voyages of a few hundred miles, along the coasts of their narrow seas, of their fabulous Jason and his Argonauts. The Puni-Etruscans, like their brethren of Carthage, engraved upon brass and stone, for the permanent practical benefit and information of posterity, the great discoveries of the operations of nature, which influenced the magnificent and wonderful theatre of their operations, and the means which enabled them to reduce the wide extended ocean to their obedience. These inscriptions contain information and instruction of the greatest practical utility to a navigating people; the means made use of to perpetuate the inestimable results of hardy

enterprise, perilous adventure, and venturous intrepidity, were worthy of a great, enlightened, and practical people, who knew how to appreciate these benefits, and were anxious to perpetuate them.

We venerate the memory of our illustrious Cook, and other navigators, whose actions are worthy to be inscribed in characters of gold; their enterprize and discoveries have contributed to make their country mistress of the ocean, and given her the most extensive and powerful empire which ever existed, limited only by the extent of the surface of the globe. If we contemplate the means possessed by the English navigators, and compare them with those of the Phœnicians and Etruscans, we cannot but feel astounded at the undaunted intrepidity of the latter. Modern navigators possess the compass and charts, have the knowledge of the true form of the world, and enjoy, with the advantage of a long series of discoveries, vessels of superior construction; but these Etrusco-Phœnicians were inchoate navigators, heretofore confined to the inland sea of the Mediterranean, in which a few days, or even hours, surely brought them in sight of land. When they passed the straits into the wide expanse of the ocean, for the first time, the effect of such an enterprize on their minds, and the terrors with which they contemplated the perilous undertaking may well be conceived. However, they were not driven from their purpose by fear or apprehension, and, when they had accomplished the great object of being able to keep the sea at night as well as by day, they rejoiced, magnified their achievement, and placed the memorials of the great event in their temples in bronze and stone inscriptions, which now, after some thousand years have passed away, and their language and name have been forgotten, have been the means of commu-

nicating their glorious efforts by the tongue of their most distant colony, seated in a locality, which fortunately for us, but not perhaps for themselves, saved it from Roman conquest and dominion, and thus preserved their speech as a living language to our day.

How long it was after the discovery of the Mediterranean, and the building of Tyre and Sidon, that the Phœnicians explored and examined that sea and its coasts, we have no date to form even a conjecture; but it is well known that the Sabean-Phœnicians carried on an extensive maritime commerce from Aden, in Arabia, for ages before the Mediterranean sea, and the countries which surround it were known, and they were not novices in navigation, when, in their new ports of Western Phœnicia, they built and launched their vessels. They brought with them from the east all the practical skill and science of nautical affairs then known, which, from these inscriptions, would appear had not advanced beyond a coasting navigation, nor had they acquired sufficient knowledge to keep the sea in a continuous voyage night and day.

The circumnavigation of Africa, as related by Herodotus, was altogether a coasting voyage; and it now appears probable that the keeping the sea by night and day was first discovered and practised by the Etrusco-Phœnician navigators, from the western ports of Italy into the ocean to the north and south. The sea between Italy and the *Mouth of the ocean*, or *the Frith*, as it is called in the Eugubian Tables, was denominated, by way of distinction and eminence, the *sea of voyages*, or, literally, the *voyage going sea*. By the Greeks, the *Tyrrhenian sea*, a name which gives the above meaning, 𐤑𐤖𐤓, *voyage*, 𐤉𐤀, *going*, 𐤄𐤀, *the*. From the long voyages undertaken over this sea into

the ocean. We have also the word *Frith* still in use for an estuary, in the Friths, or Firths, of Forth, Solway, and Clyde, in Scotland, a country where the Celtic language prevailed, and still exists.

Calpe, the ancient name of Gibraltar, I once thought was from calb, *bald, bare, naked;* but, from the existence of fire beacons at night, on eminences of the coasts, I think it more likely it was so called, because there was a watch tower upon it cal, *watching*, be, *in the night.* The monosyllabic character of the Etruscan makes this the more probable, as the Gaelic has no unsounded final e.

Why this Perugian inscription should be considered *pure Etruscan*, and the Eugubian Tables Oscan, must be explained by those who made the assertion; it was found in nearly the same locality as the tables, near the Appenines, in the country of the Umbri, is in the same character, and is in fact the same language. The names of the cities of Etruria, were, for the most part, nautical, and all the emblems and monuments of their inhabitants had allusion to navigation and the sea.

END OF THE FIRST VOLUME.

INDEX.

Aesar, the name of God in Etruscan and Irish, 33.
Albion, meaning explained, 12.
Alcimus, 25.
Alphabet, Etruscan, 40, 41.
Ambré, 375.
Ambrosius, Th. 46.
Amergin, the name of a Poem, not a Poet, 75, 78, 85.
Amorica, conquered and settled by the Picts at the fall of the Roman Empire, 8.
Antiochus of Senofane, 25.
Apollini, 378.
Arena, Cosmo de, 46.
Avil ril, 23.
Avolta, 39

Belgæ, the same as the Firbolgs, 8.
Bochart, 46.
Bonaparte, Lucien, 39.
Brenach, what, 9.
Breogain's Tower, at Corunna, 301, 302.
Bretagne, conquered and settled by the Picts, 8.
Britanach, 9.
Britain, means a painted or stained person, the same as Pict, 11, 12; people of, spoke Gaelic, 3.
British Islands, early history, difficulties of, 1; the first inhabitants used flint implements, 3.

Caius Sempronius, early Roman historian, his account of Italy, 32.
Caledonians, the same people as the Picts, 5, 8; of German origin, 16; ancestors of the Welsh, Cornish, and Armoricans, or Britons, 5.
Calpe, what, 392.
Campana, 39.
Campanara, exhibition in London, 18, 39, 377.
Campanesi, 39.
Carne, what. 97.
Carnesaor point, 97, 304, 375.
Celtæ, a Phœnician Colony, 9.
Chambers, Sepulchral, 39.
Cimbri, Cumbri and Cymri, the same, 14.
Clatræ, 388.

Clery, O, his glossary, 51.
Coke, Thomas, Esq., editor of Dempster, work on Etruria, 93.
Conan, Maol, 15.
Cormac, his glossary, 51.
Cornwall conquered by the Picts, 8.
Corunna, meaning of, 299.
Cuan O'Lochain, 37.

Dempster, Thomas, 93.
Dionysius Halicarnassus, 25, 47.

Etruscan, oldest alphabet 54; power of letters, 55, 56; fourteen single letters and eight double, 56, 91; more recent alphabet, afterwards called Roman, in which were six additional letters, 57.
Etruscan antiquities, 18—tombs, exhibited by Campanari, 18—literature geological, 19.
Etruscans, civilized before the Greeks, 28—sepulchres, 20—their language unknown heretofore, 21, 23—extended over all Italy, 28—causes of its extinction; topographical names remain significant, 31—the same people as the Gauls, 32—the oldest writing from right to left, 54—monosyllabic, 59—the oldest inscriptions written from right to left, the more recent from left to right, 114.
Eugubian Tables, history of, 21—language of, 88; compared with the Irish, 64, &c.; in the Etruscan character, 96—113; in columns, in juxta-position, in Roman, Irish, and literal English, 132—296; idiomatic English translation, 305—361.
Fel-Thina, the feast of Thina, or the sun, the summer solstice, 388.
Firbolgs, or Belgæ, a name given by the Celtæ, its meaning, 16.
Firth, or *Frith*, the old name of the mouth of the Mediterranean sea, 98, 375.
Foner, or the continent of Spain, 375.
Fontanini, Justus, 46.

Gaelic and Etruscan, the same tongue, 50; monosyllabic, and consisting of simple sounds, 50; glossaries, 51.
Gall, not Gael, 9.
Gauls, a literate people in Cæsar's day, 37.
Gell, Sir William, 36.
Giambularius, P. F. 46.
Gildas spoke Gaelic, 4.
Glossaries, Irish, 51.
Gori, 21, 95.
Graboveus, Jupiter, 36.
Gray, Mrs. Hamilton, 19, 80.
Greeks anxious to make themselves the most ancient nation, 7; falsehoods of, 25.
Gubbio, city of, 88.

Halliday, William, 44.
Hanno's Periplus, 93.
Hecatæus, 25.
Hercules, Tower of, at Corunna, 298, 299; called by the Irish Breogain's Tower, 301.
Highlanders of Scotland, Gael, 50.
Horta, History of, 46.

Icubini, 97.
Idiomatic translation of Eugubian Tables, 305—361.
Introduction to, 297.
Ikuvium, 88.
Iovini 90—97.
Io Pœan, 98.

Ireland, Celtic language alone preserved in its purity there, 4; History of, unjustly treated as fable, 6; first inhabitants use flint and stone implement, 12.
Irish language, a dialect of the Phœnician, 11; affords the means of explaining the inscriptions in that language, 32: Dr. O'Brien's opinion of it, 44; monosyllabic, 60; Professor in Trinity College, Dublin, 48; modern vocabulary limited, 52; peculiarities pointed out, 62, &c.
Irish MSS. ancient, not intelligible to modern scholars, 52.
Irish alphabet consist of 17 letters, 58; compared with the Etruscan, 58—63.
Italy, History of, disfigured by the Greeks and Romans, 24; ancient language of, 44.

Keating, Dr. Geoffrey, his History of Ireland unjustly condemned, 303.

Language, Etruscan and Irish, considered and compared, 43; both monosyllabic, 43.
Lanzi, Luigi, 21, 95.
Leabher, Gabhaltas, Book of Conquests, 303.
Lughaidh Mac Ith, an ancient Irish Poet, 85.

Magliobecchi, 46.
Manuscripts, the most ancient are the Irish, 49.
Mananan, Mac Lir, 15.
Merula, Paul, 46.
Micali, the most candid writer on Italy, 22, 23, 26; denies the truth of Lanzi's interpretations, and exposes the blunders of Müller, 30; condemns the fabrications and pretensions of the Greek writers, *ib.*
Milesians, a Phœnician colony, and literate on their first settlement in Ireland, 10.
Moore, Thomas, Esq. 7.
Mouth The, Straits of Gibraltar so called, 384.
Müller, Ottfried, 23; his mistakes, 29—35.

Nennius spoke Gaelic, 4.
Nerfe, or Minerva, 96—372.
Ness, what, 386.
Nomneper, 297.

O'Brien, Dr. his opinion of the Irish language, 44.
O'Clery's Irish Glossary, 51.
Ortegal Cape, 96, 98; called the triple hills, 98, 375; why?
Oscan, language the same as the Etruscan, 392.

Passeri, 21.
Pelargoi, Phœnician mariners, 34.
Pelasgoi, Phœnician mariners, 34.
Perugian inscription found 1822, plate of 380, printed in Etruscan characters of, in three columns, Etruscan, Irish; and literal English, 381—385; Idiomatic translation, 386; is an instruction to mariners at what period of the year to sail to Ireland,
Phœnician language and the Celtic the same, 32.
Phœnicians, first coasted and surveye the Mediterranean sea; passed the Straits into the Ocean, and visited the British islands, &c. 10, &c.; used bronze wea-

pons, and implements, *ib.*; the same people as the Pelasgoi, Pelargoi, Tyrrheni, Raseni, &c. *ib.*; worked the mines of Britain and Ireland, 15.
Philisto, 25.
Picts, the same people as the Caledonii, 4; at the fall of the Roman Empire conquered Cumberland, Wales, Cornwall, and Armorica, the ancestors of the Welsh, 8, 9; meaning the same as Breton, 11, &c.
Plautus, Pœnulus of, 95.
Plutarch's spiteful remarks against Herodotus, 30.
Pune, the name given to the Etruscans in the Eugubian Tables, 362

Raseni, the same people as the Etruscans, 22.
Romans, made their colonies, and conquered provinces, speak Latin 4; had no literature or arts in the early ages of the city, 26.

Sanctes, Marmochinus, 46.
Scaliger, 46.
Scotland, names on the East coast, Welsh, 5; the Caledonii, not Celts, 9.
Sempronus's Caius, 32.
Sepulchral Chamber, 39.

Tables of Gubbio, 362.
Taurellus, 91.
Teagines of Reggio, 24.
Timæus, 25.
Tina, feast of the summer solstice, 381—386; the sun, *ib.*
Tre blein iar, the harbour of the West, 372.
Tuath de Danans, the same as the Tuetones, 14, 15, 17.
Tuetones, 17.
Tuscans, 4—22.
Tuscan language extended over all Italy, the same as Etruscan, 35.
Tuscar Rock, on the coast of Wexford, mentioned in the Eugubian Tables, 375.
Turn, the—*See Carne.*

Varro, 24.
Vermiglioli, Count, 377.

Umbri Celts, 3, 4; the most ancient inhabitants of Italy, 45; same people as the Etruscans, 45.
Umbrian language the same as the Etruscan, 21; a name of locality, 29, 35, 36.

ERRATA.

Page 31, line 34, for *Ptolomy*, read *Ptolemy*.
Page 49, line 16, for ᚠᚴᚪᛏ, read ᚠᚢᚪᛏ.
Page 93, line 23, for *lictræ*, read *literæ*.
Page 301, line 14, after *has*, insert *done*.